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A

DICTIONARY

OF

QUOTATIONS,

IN MOST FREQUENT USE,

TAKEN CHIEFLY FROM THE

LATIN AND FRENCH,

BUT COMPRISING MANY FROM THE

GREEK, SPANISH, AND ITALIAN,

LANGUAGES;

TRANSLATED INTO ENGLISH.

WITH ILLUSTRATIONS HISTORICAL AND IDIOMATIC.

THE FIFTH EDITION,

REVISED, AND VERY CONSIDERABLY ENLARGED.

BY D. E. MACDONNEL,

OF THE MIDDLE TEMPLE.

Quis expedivit psittaco suum χαῖρε. . . . . . PERSIUS.

"He has been at a great Feast of languages, and stolen all the scraps."

Moth, in SHAKSPEARE'S "*Love's Labour Lost.*"

LONDON:

PRINTED FOR G. WILKIE AND J. ROBINSON,

PATERNOSTER-ROW.

1809.

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INTRODUCTION.

WHEN a work of this description, aiming only to be useful, has passed in a short time through four Editions, it may be supposed, without a strained inference, to have gained the sanction of those for whose use it was intended. The Compiler, therefore, finds it no longer necessary to apologize for the novelty of the attempt, whatever palliations he may have to offer for the manner in which it has been brought forward. The first sketch of this Work, he has simply to say, was drawn up for the use of a private friend, and without a view to publication. By mere accident, it met the eye of a most worthy and intelligent man, to whose zeal and spirit the Public is indebted for publications of infinitely higher importance*.—It was his opinion, that the sketch

* The late Mr. George Robinson.

should

should be published as a matter of experiment. It was well received; and the critics of the day complained only of its brevity. Since that time, the Compiler has devoted much of his occasional leisure, to reduce that to order and system, which, on a first view of the subject, appeared to many as impracticable.

At a former period of our literary History, it is certain, that an attempt to form "A Dictionary of Quotations" would have been fruitless, and unavailing. When *Memory*, and not *Taste*, was consulted, in citing Passages from ancient Authors, no compilation, however voluminous, could have been adequate or useful. But at present, whether we refer to Miscellaneous Reading, or to Conversation, little remains of those tedious and frequent Quotations, which "*larded* the *leanness*" of some of our earlier Writers, and which were even deemed necessary in colloquial intercourse.

The practice having thus gradually yielded to the influence of a better taste, the Quotations, which we either hear or read, consist chiefly of classic flowers, culled and retained from the poets of the Augustan

Augustan age, or of apophthegms, and technical phrases, the pith and point of which are not easily transferred into another language. We have also borrowed, but with a sparing hand, some useful precepts, and a few poetic blossoms, from our continental neighbours. These, however, collectively taken, are so far from being numerous, that it is rather a matter of surprise, that they should not before have been *alphabetically* arranged, than that it should now for the first time be attempted. There have been some previous compilations of a similar nature, but these were scanty in their limits, and the quotations being arranged according to their subject matter, it was required of the reader, who was acquainted only with his vernacular tongue, to divine the general meaning of the *exotic* phrase, before he could learn where to apply for more exact information!

The alphabetical arrangement which the Compiler of this Work has adopted, whilst it offers a more ready and convenient mode to readers of this description, has also led, he must admit, to some repetitions; but of these it must be pleaded in excuse, that

that they were absolutely unavoidable. Thus, in the well-known precept of Horace,

———Hic murus aheneus esto———
Nil conscire sibi—nullâ pallescere culpâ,

the three branches of the period are often severally quoted; it was necessary therefore to give the two latter distinctly, as otherwise the reader, not classically informed, would be left without a clue to guide his research.

Some objections have been started from other quarters, as if the compilation was intended to increase the means of multiplying quotations,—a practice which was honestly condemned in the preface to former Editions. The present performance is, in truth, meant for the use of that numerous class of society, who are acquainted only with their mother-tongue. The false taste which continues to introduce unnecessary quotations, and the necessity for their introduction in some cases, combine to furnish so many stumbling-blocks to this description of readers. If these are in any degree removed by this compilation, the end of the Compiler is attained.

The

The sanction which has been given to the Work by the rapid sale of four Editions, has induced him to render the present as completely useful as it could be made by his labour and attention.—Amongst the additions, which are considerable, will be found nearly a complete collection of those Law-Maxims, which so frequently occur, and which Sir EDWARD COKE says, are so called "*Quia* MAXIMA *est eorum Dignitas, atque certissima Auctoritas.*"—"Because their respect stands very high, and their authority is most certain." In the illustrations which he has given of these, and in his explanation of the terms of Law, the Compiler does not affect to be *technical*. To satisfy the Lawyer, he must have been more diffuse. To the general Reader, he trusts that his brief Definitions will convey all that may be deemed requisite.

A translation to the Mottos of the British and Irish Peerage was also regarded as necessary, those which occur in the common books of Heraldry, being in many instances defective or absurd. Of the latter a single specimen may suffice. The Motto of the Irish Marquis of THOMOND is "*Vigueur de*

demand

dessus." "Strength is from above:" in some of the books above-mentioned, it is rather waggishly rendered, "Vigour to get uppermost."

It were to be wished that the Writers, who quote largely from other languages, would furnish a Translation, either marginally, or otherwise. The practice of Quotation, without those necessary aids, has been lately on the increase with some affected Writers, who seem to take for granted that all their readers are classically informed. To those who are not so, this Collection of Common-places will, the Compiler trusts, be found useful.—That he looked merely to its usefulness, must be evident from this; that the additions in this instance, consist almost wholly of those short phrases, and borrowed snatches of Classic Poetry, &c. which meet the eye each day; and in every periodical publica-

[redacted] if he were to quote large Passages, the translations of which are always at hand;—if he were to follow the scientific man through his labours, or the pedant through his researches, he might have made the Work as voluminous as the Statutes at large. He felt it, on the contrary, his duty

to

to confine himself to the Quotations "in common use."—Taken in this point of view, he presumes to flatter himself, that however critics may impugn his taste, the reader will not have to complain of his want of industry.

INDEX TO THE ABBREVIATIONS.

GR. *Greek.*	TAC. *Tacitus.*
LAT. *Lat.*	CIC. *Cicero.*
SP. *Spanish.*	SEN. *Seneca.*
ITAL. *Italian.*	VIRG. *Virgil.*
FR. *French.*	LAB. *Laberius.*
FR. PROV. *French Prov.*	OV. *Ovid.*
HOR. *Horace.*	LUCRET. *Lucretius.*
JUV. *Juvenal.*	CAT. *Catullus.*
CLAUD. *Claudian.*	MART. *Martial.*
LUC. *Lucan.*	PROP. *Propertius,* &c.

N. B. The Passages in inverted Commas, after each Quotation, are in general a close, if not a literal Translation. What follows is a more diffuse Explanation of its Bearing and Application than a mere Translation could possibly convey.—Where the Sense is sufficiently clear, the Explanation is of course omitted.

NOTICE. It is recommended to the general Reader, if the Quotation should not be found on a first Reference, to drop the first Monosyllables, *at, car, et, id, il y a, nam, sed, ut,* which are variously used to link the Quotation with the Context. The second Word, on referring to the alphabetical Order, will generally be found, in these Cases, to furnish the desired Explanation.

A DICTIONARY

A DICTIONARY OF QUOTATIONS,

&c. &c.

AB actu ad posse valet consecutio. Lat.—"The induction is good, from what has been to what may be."—By this logical maxim it is meant to state, that when a thing has once happened, it is but just to infer that such a matter may again occur.

Ab alio expectes, alteri quod feceris. Lat. LABERIUS.—"You may expect from one person, that which you have done to another."—Your conduct to others shall form the measure of your own expectations.

Abbatis. Fr. Milit. Term.—Stakes driven in the ditch of a fort to prevent a storm.

A barbe de fol, on apprend a raire. French.—"Men learn to shave on the chin of a fool."—They love to make experiments at the expence of others.

A bis & a blanc. Fr. Prov.—"At the brown and the white."—By fits and starts.

Absentem qui rodit amicum
Qui non defendit alio culpante—
Hic niger est hunc tu Romane caveto. Lat. HORACE.
"He who attacks an absent friend, or who does not defend him when spoken ill of by another—That man is a dark character; do you, Roman, beware of him."—The man who yields even a silent assent when his friend is calumniated, must be regarded as wholly unworthy of confidence or regard.

Ab inconvenienti. Lat. Phrase.—"From the inconvenience."—*Argumentum ab inconvenienti*—An argu-

ment to shew that the result of a proposed measure will prove inconvenient or unsuited to circumstances.

Ab initio. Lat. Phrase.—"From the beginning."—His proceedings were ill-founded *ab initio.*

Abnormis sapiens. Lat. HORACE.—"A person whose wisdom is not derived from instruction."—"A Mother-wit, and wise without the schools."

A bon chat, bon rat. Fr. Prov.—"To a good cat, a good rat."—The parties are well suited, or matched.

A bon chien il ne vient jumais un bon os. Fr. Proverb.—"A good bone does not always come to a good dog."—Merit does not always meet its due reward.

Ab ovo usque ad mala. Lat. Phrase.—"From the eggs to the apples."—From the beginning to the end of the entertainment. These were the first and last articles served up at a Roman feast.

Absentem lædit cum ebrio qui litigat. Lat. SYRUS.—"He hurts the absent who quarrels with a drunken man."—You should consider your adversary as absent, when his senses are departed.

Absit invidia. Lat.—"All envy apart."—Without being supposed to speak invidiously.

Abundat dulcibus vitiis. Lat. QUINTIL.—"He abounds with luscious faults."—Spoken of an author, even in whose errors something pleasing is to be found.

Ab uno disce omnes. Lat. VIRG.—"From this single instance, you may learn the nature of the whole."—From this specimen of guilt, you may form a general inference of the criminality.

Ab urbe condita. Lat.—"From the building of the city."—In general thus abridged, A. U. C. in the chronology of the Romans.

A capite ad calcem. Lat.—"From the head to the foot."—Thoroughly, completely. From the beginning to the end.

A causa persa parole assai. Ital. Prov.—"When the cause is lost there is enough of words."—Do not discuss that which is already decided.

Accedas ad Curiam. Law Lat.—"You may approach the Court."—This name is given to a Writ by which Proceedings may be removed from an inferior to a superior Court.

——— *Acceptissima semper*
Munera sunt auctor quæ pretiosa facit. Lat. OVID.
"Those gifts are ever the most acceptable which the giver has made precious."—They derive frequently their value from our estimation of the donor. It may also allude to the manner of giving, as in SHAKESPEARE.

"You gave—with words of so sweet breath composed,
"As made the things more rich."

Accusare nemo se debet nisi coram Deo. Lat. Law Maxim.—"No man is bound to accuse himself, unless it be before God."—No oath is to be administered, whereby any person may be compelled to confess a crime, or accuse himself. The law will not force any man to say or shew that which is against him.

Acerrima proximorum odia. Lat. TACITUS.—"The hatred of those who are near to us is most violent."—A contest between relatives is generally conducted with more acrimony than is a dispute between strangers.—The phrase may also be applied to that violence of rage which generally belongs to a civil war.

Ac etiam. Law Lat.—"And also."—A clause added by recent custom, to a complaint of trespass in the Court of King's Bench, which adds "and also" a

plea of debt. The plea of trepass, by fiction, gives cognizance to the court, and the plea of debt authorizes the arrest.

Acribus initiis, incuriôso fine. Lat. TACITUS.—"Alert in the beginning, but negligent in the end."—Applied to a business vigorously conducted in the first instance, but where the exertion falls off, as the affair draws nearer to a conclusion.

A cruce salus. Lat.—"Salvation from the cross."—Motto of the Ir. E. of MAYO.

Acta exteriora indicant interiora secreta. Lat. Law Maxim.—"By the outward acts we are to judge of the inward secrets."—We can only decide on men's intentions from their conduct.

Actio personalis moritur cum persona. Lat. Law Maxim. —"A personal action dies with the person."—In case of a trespass or battery, the death of one or the other of the parties puts an end to the action.

Actis ævum implet, non segnibus annis. Lat. OVID.—"He fills his space with deeds, and not with lingering years."—Applied to a character distinguished for a number of brilliant actions accomplished in the course of a short life.

Actum est de Republicâ. Lat.—"It is all over with the Republic."—A phrase used to intimate that the constitution is in extreme danger.

Actum ne agas. Lat. TERENCE.—"Do not overdo what has been already done."—The work which is finished may be endangered by the touches of a superfluous anxiety.

Actus Dei nemini facit injuriam. Law Max.—"No one shall be injured through the act of God."—As if a house be set on fire by lightning, the tenant *shall not be* responsible for the damage.

Actus legis nulli facit injuriam. Lat. Law Maxim.—"The act of the law does injury to no man."—If land, for instance, out of which a rent-charge is granted, be recovered by elder title, the grantee shall have a writ of annuity, because the rent-charge is made void by course of law.

Actus me invito factus non est meus actus. Lat. Law Maxim.—"An act done against my will is not my act."—If a person be compelled, for instance, through fear or duress, to give a bond or other writing, the deed is rendered void by the compulsion.

Actus non facit reum, nisi mens sit rea. Lat. Law Maxim.—"The act does not make a man guilty, unless the mind be also guilty."—Unless the intent be criminal, the deed cannot be attainted of criminality.

A cuspide corona. Lat.—"A crown from the spear;"—Honour earned by military exploits. The motto of the Ir. Viscount MIDDLETON.

Ad calamitatem quilibet rumor valet. Lat.—"Any rumour is sufficient against calamity."—When a man is distressed, a breath may complete his ruin.

Ad captandum vulgus. Lat.—"To ensnare the vulgar."—A lure thrown out to captivate the mobility.

A Deo & rege. Lat.—"From God and the king."—Motto of E. HARRINGTON and E. STANHOPE.

——*Adeone homines immutarier*
Ex amore, ut non cognoscas eundem esse?

Lat. TERENCE.

"That a man should be so changed by love, as not to be known again for the same person."

Adeo in teneris consuescere multum est. Lat. VIRGIL.—"Of so much value is it to be accustomed in our tender years."—Such are the advantages of an early education.

Ad eundem. Lat.—"To the same."—In passing from one university or law society to another, it is said that he was admitted *ad eundem,* to the same precise rank which he held in the association or corporation of which he was previously a member.

Adhuc sub judice lis est. Lat.—"The contest is still before the judge."—The affair is not yet decided.

Adieu la voiture, adieu la boutique. French Proverb. —"Farewell the carriage and farewell the shop." —The affair is all over.

Ad infinitum. Lat.—"To infinity."—And thus the calculation proceeds *ad infinitum.*

Ad Kalendas Græcas. Lat.—"At the Greek Kalends." —The Kalends formed a division of the Roman month, which had no place in the Greek reckoning of time. The phrase was therefore used by the former to denote that the thing could never happen.

Ad libitum. Lat.—"At pleasure."—In Music it is used to signify those ornamental graces which are left to the taste of the performer.

Ad nullum consurgit opus cum corpore languet. Latin. GALLUS. —"When the body is indisposed, it is in vain that we call on the mind for any strenuous application."

Ad ogni uccello—suo nido è bello. Ital. Proverb.— "With every bird its own nest is charming."— This may mean either "the natural affection for home," or the preference bestowed on "the place of our nativity."

Adolescentem verecundum esse decet. Lat. PLAUTUS.— "It becomes a young man to be modest." — Reserve and modesty are the flowers with which youth should be decorated.

Ad populum phaleras, ego te intus & in cute novi. Lat. PERSIUS.—"Away with those trappings to the vulgar,

vulgar, I know thee both inwardly and outwardly." —I know the man too well to be deceived by appearances.

Ad quæstionem juris respondeant judices, ad quæstionem facti respondeant juratores. Lat. Law Maxim.—"Let the judges answer to the question of law, and the jurors to the matter of fact."

Ad quod damnum. Law Lat.—"To what damage."—A writ which ought to be issued before the king grants certain liberties, such as a fair or market, ordering the sheriff to enquire what damage the county is liable to suffer by such grant. The same writ is also issued for a similar enquiry with respect to lands granted to religious houses or corporations, for turning highways, &c.

Ad referendum. Lat.—"To be further considered."—A diplomatic phrase borrowed from the States of Holland, and now used proverbially to imply a slowness of deliberation and decision.

Adjustez vos flutes. French.—"Make your flutes agree." —Settle your differences by yourselves.

Adscriptus glebæ. Lat.—"Attached to the soil."—Disposable with the land. This is now the wretched description of the peasantry in Russia. It was formerly so in other countries.

Ad tristem partem strenua est suspicio. Lat. SYRUS.—"Suspicion is ever strong on the suffering side."—When we play a losing game, we are apt to suspect all those who are around us of treachery.

Adulandi gens prudentissima laudat
Sermonem indocti, faciem deformis amici.

Lat. JUVENAL.

"The skilful class of flatterers praise the discourse of the ignorant, and the face of the deformed friend."—They attack each man on his weak side.

Ad valorem. Lat.—"According to the value."

Ægrescitque medendo. Lat. VIRGIL.—"By being cured he grows sick."—He undermines his constitution by too much care. See the Italian phrase "*Stavo bene,*" &c.

Ægri somnia vana. Lat. HORACE.—"The idle dreams of a sick man."—The fickle fancies of a distempered brain.

Ægroto dum anima est, spes est. Lat. CICERO.—"Whilst life remains to a sick man there is hope."—This has passed as a proverb into our own language.

——*Æqua lege necessitas*
Sortitur insignes & imos. Lat. HORACE.
"Necessity by an equal law takes the highest and the lowest."—No rank can shield us from the impartiality of death or fate.

——*Æquam memento rebus in arduis*
Servare mentem. Lat. HORACE.
"Remember to preserve an equal mind in arduous affairs."—Æquanimity is the best support under difficulties.

Æquam servare mentem. Lat.—"To preserve an equal mind."—Motto of Lord RIVERS.

——*Æquanimiter.* Lat.—"With equanimity."—Motto of Lord SUFFIELD.

——*Æqua tellus*
Pauperi recluditur regumque pueris. Lat. HOR.
"The earth opens equally for the poor man and the prince."—The sentiment is precisely similar with that of the preceding quotation.

Æquitas sequitur legem. Lat. Law Maxim.—"Equity follows the law."—Equity cannot however make a different rule from that which the law has established. It were much to be wished, however,

(says

(says Blackstone) for the sake of certainty, peace, and justice, that each court (those of law and equity) would as far as possible follow the other in the best and most effectual rules for attaining those desirable ends.

Æquo animo. Lat.—"With an equal mind."—Motto of the Irish Baron PENRHYN.

——*Æquum est*
Peccatis veniam poscentem reddere rursus.
Lat. HOR.—"The man who asks pardon for his faults should grant the same."—Our charities and indulgencies should be mutual.

Es debitorem leve, graviorem inimicum facit. Latin. LABERIUS.—"A slight debt produces a debtor—a large one an enemy."

Ætas parentum pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitiosiorem. Lat. HORACE.—"The age of our fathers, which was worse than that of our ancestors, produced us, who are shortly to raise a progeny even more vicious than ourselves."—This is a common-place frequently resorted to by those who wish to prove, that the manners of every age are worse than those of the preceding.

A facto ad jus non datur consequentia. Lat. Law Maxim.—"The inference from the fact to the law is not allowed."—A general law is not to be trammelled by a specific or particular precedent.

Affirmatim. Lat.—"In the affirmative."

Afflavit Deus & dissipantur. Lat.—"The breath of God has issued, and they are dispersed."—This was the inscription of the medal struck in the reign

of Queen Elizabeth, on the dispersion and destruction of the vaunted Spanish armada. It is now sometimes quoted to mark what is held to be a signal interference of Providence in discomfiting the views of an enemy.

A fin. French.—"To the end."—Motto of Sc. Earl AIRLY.

A fortiori. Lat.—"With stronger reason."—If a weak man be dangerous, it follows, *a fortiori*, that a weak and bad man must be more dangerous.

A grands frais. French Phrase.—"At great expence."—Sumptuously.

Agnosco veteris vestigia flammæ. Lat. VIRGIL.—"I recognize some traces of my former flame."—I feel that my passion is not wholly extinguished.

Aide toi, le ciel t' aidera. French. FONTAINE.—"Help yourself, and Heaven will help you."—Depend rather on your exertions than your prayers. The allusion is to the waggoner in Æsop, who, when his waggon was overturned in a ditch, prayed stoutly for the aid of Hercules.

A la bonne heure. French.—"At a good hour."—This comes happily—It is well timed.

A la mode. French.—"According to the fashion."

A l' extinction de la chandelle. French.—"To the extinguishing of the candle."—To the last extremity. It is also used to denote a sale by "inch of candle."

Alcator quantum in arte melior tanto est nequior. Lat. SYRUS.—"The gambler is more wicked, as he is a greater proficient in his art."—His demerits keep pace with his acquirements.

Alia tentanda via est. Lat. VIRG.—"Another way must be tried."—We must diversify our means to attain our end.

Alias. Lat. "Otherwise," as Robinson *alias* Robson. An *alias* is also a name given to a second writ issuing from the courts of Westminster, after a first writ has been sued out without any effect.

Alibi. Latin.—"Elsewhere."—Law term for a defence where the culprit aims to prove his absence at the time and from the place where the crime was committed.

Aliena negotia curo, excussus propriis. Lat. HOR.—"I attend to other men's business, having lost my own."—The quotation is used to mark an idle obtruder.

Aliena nobis, nostra plus aliis placent. Lat. SYRUS.—"The things which belong to others please us more, and that which is ours is most pleasing to others."—This maxim is applicable in many cases, perhaps in none more than in the article of wives.

Alienâ optimum frui insaniâ. Lat.—"It is of the highest advantage to be able to derive instruction from the madness of another."—It is true practical wisdom to make the faults of others serve as so many beacons to warn us from the rocks and shoals on which they have been wrecked.

Alieni appetens, sui profusus. Lat. SALLUST.—"Coveting the property of others, and lavish of his own."—This, which was the historian's description of *Catiline,* has since been justly applied to other political adventurers.

——*Alieno in loco*
Haud stabile regnum est. Lat. SENECA.—"The sovereignty which is held over strange or remote territories is precarious."

Aliquis malo sit usus ab illo. Lat.—"Some use or benefit may possibly be derived from that evil."—There are some mischiefs which have a tendency

not only to rectify themselves, but to produce an opposite result.

A l'improviste. French.—"Unawares."—At an opportunity not foreseen.

A l'impossible nul est tenu. French.—"No man is bound to perform an impossibility."

Aliquando bonus dormitat Homerus. Lat. HOR.—"Sometimes even the good Homer nods."—The greatest genius has its weaknesses, and its failures.

Alitur vitium, vivitque tegendo. Lat. VIRGIL.—"Vice thrives and lives by concealment."—It is in the nature of foul deeds to delight in darkness.

Aliquis non debet esse judex in propria causa. Lat. Law Maxim.—"No man should be a judge in his own cause."—A lord of the manor, though having cognizance of all kinds of pleas, cannot hold plea where he is himself a party.

Alma mater. Lat.—"A benign mother."—A name given by students to the university in which they were educated.

Al molino, ed alla sposa
Sempre manca qualche cosa. Prov. Italian.—"A mill and a woman are always in want of something;" the former from the complexity of its machinery, and the latter from the influences of her caprice.

Alium silere quod valeas, primus sile. Lat. SENECA.—"To make another person hold his tongue, be you first silent."—Do not irritate an idle dispute by fruitless perseverance.

Αλλων ιατρος, αυτος ελκεσι βρυων. Gr. PLUTARCH.—*Allon iatros, autos elkesi bruon.*—"The physician of others whilst he himself teems with ulcers."—A man who pretends to cure other's faults whilst he has abundance of his own.

Alta sedent civilis vulnera dextræ. Lat. LUCAN.—"The wounds of civil war are deeply felt."—Its evils are more severe and immediate, than any which can follow from hostilities, with a foreign enemy.

———*Alterius sic*
Altera poscit opem res & conjurat amicè.
Lat. HORACE.—"Thus one thing demands the aid of the other, and both unite in friendly assistance."—This is applied by the poet to the alliance which should exist between Study and Genius. It is sometimes used, however, to describe combinations of a different nature.

Alter remus aquas, alter mihi radat arenas. Lat. PROPERTIUS.—"Let me strike the water with one oar, and with the other scrape the sands."—Let me never hazard my safety by getting out of my depth.

Alterum alterius auxilio eget. Latin. SALLUST.—"The one stands in need of the assistance of the other."—Neither of the two matters in question could stand without a reciprocal support.

Amabilis insania, & mentis gratissimus error. Lat. HORACE.—"A delightful insanity, and a most pleasing error of the mind."—The poet puts these words into the mouth of a person, who being cured of madness, laments that he has lost the grateful reveries which occurred in his delirium. They are ironically applied to men who look with complacence on their own mistakes and errors, though these may be as gross as if they "had eaten of the *insane* root."

Amantium iræ amoris redintegratio est. Lat. TERENCE. "The falling out of lovers is the renewal of love."—The disputes of lovers generally end in a warm reconciliation.

Amare & sapere vix Deo conceditur. Lat. LABERIUS.—"To love and to be wise is scarcely granted to the highest."—Love and prudence are absolutely incompatible.

A ma puissance. French.—"To my power."—Motto of Earl STAMFORD.

Ambiguas in vulgum spargere voces. Lat. VIRG.—"To scatter doubtful rumours amongst the vulgar."—To endeavour to mislead the croud by ambiguous intimations.

Ambiguum pactum contra venditorem interpretandum est. Lat. Law Maxim.—"An ambiguous deed or contract is to be expounded against the seller or grantor."—Thus if a man has a warren in his lands, and grants the same land for life, without mentioning the warren, the grantee will have it with the land.

Ame damnée. French.—"A d——d soul."—A tool, a drudge, one who will do any dirty work.

Ame de boue. Fr.—"A soul of mud."—A debased creature.

A mensa & thoro. Lat.—"From bed and board."

A merveille.—"To a wonder."—Rarely. He executed his part *a merveille.*

Amicitia semper prodest, amor & nocet. Lat. LABERIUS.—"Friendship is always profitable; Love is frequently injurious."

Amici vitium ni feras, prodis tuum. Lat. SYRUS.—"Unless you bear with the faults of a friend you betray your own."—If you do not concede a little, you disclose your own want of temper or of friendship.

Amicum ita habeas, posse ut fieri hunc inimicum scias.—Lat. LABERIUS.—"Be on such terms with your friend as if you knew that he may one day become your enemy."

Amicum perdere est damnorum maximum. Lat. SYRUS. —"To lose a friend is the greatest of all losses."

Amicus humani generis. Lat.—"The friend of the human race."—The highest title which man can obtain, and which but few FRANKLINS and HOWARDS are found to claim.

Amicus certus in re incerta cernitur. Lat. ENNIUS. —"A sure friend is tried in a doubtful matter." —It is only in situations of hazard that we can prove the sincerity of friendship.

Amicus curiæ. Lat.—"A friend of the court."—This appellation is given in Courts of Law to the person who gives his advice or opinion, when not immediately concerned in the cause.

Amicus Plato, amicus Socrates, sed magis amica veritas. Lat. "Plato is my friend, Socrates is my friend, but Truth is more my friend."—By this quotation the speaker or writer intimates that he is not without his personal feelings and attachments, but that nothing can make him swerve from the sacred interests of truth.

Amicus usque ad aras.—"A friend even to the altar." —One who will sustain his friendship, even to the last extremity.

Amittit merito proprium, qui alienum appetit. Lat. PHÆDRUS. — "He deservedly loses his own property, who covets that of another."—It is not without reason that few are displeased to see the greedy man fall into the trap which he has constructed for the ruin of another.

Amo. Lat.—"I love."—Motto of the Scotch Earl DELORAINE, and of Earl DONCASTER.

A moitié de moitié.—"From half to half."—By halves.

Amor patriæ. Lat.—"The love of our country."—

The affection which the native of every climate bears to the soil which has given him birth.

Amoto quæramus seria ludo. Lat. HORACE.—" Setting raillery aside, let us now attend to serious matters."

———*Amphora cœpit*
Institui; *currente rotâ cur urceus exit?* Lat. HOR. " A large jar was begun to be formed: why as the wheel goes round does it turn out to be an insignificant pitcher?"—The metaphor is taken from the potter's wheel. The quotation is applied to those, who having promised a magnificent work, produce in the end something inadequate, and perhaps contemptible.

Αναγκη δε θεοι μαχονται. — *Ananchè oude Theoi machontai.* Gr. Prov.—" The Gods themselves do not fight against Necessity."—They know that her force is resistless.

Anglicè.—" In English."—According to the English fashion.

Anguillam cauda tenes. Lat. Prov.—" You hold an eel by the tail."—You are engaged with an active and slippery opponent.

Anguis in herba. Lat.—" A snake in the grass."—A lurking danger, or one not actually foreseen.

Animal implume, bipes. Lat.—" An animal without feathers, and walking on two legs."—This is PLATO'S imperfect definition of a man, which was so successfully ridiculed by DIOGENES, who brought a *plucked cock* into the school, and scornfully asked " if that was PLATO'S man?"

Animi cultus quasi quidam humanitatis cibus. Lat. CICERO.—" Cultivation is as necessary to the *mind, as food* is to the body."

Animo & fide. Lat.—" By courage and faith."—Motto of the Earl of GUILDFORD.

Animo non astutiâ. Lat.—" By courage not by craft."—Motto of the Duke of GORDON, as Earl of NORWICH.

Animo vidit, ingenio complexus est, eloquentiâ illuminavit. Lat. PATERC. of CICERO.—" These subjects he saw by the power of his mind, he comprehended by his understanding, and enlightened by his eloquence."

———*Animoque supersunt*
Jam prope post animam. Lat. SIDON. APOLL.—" Their spirit seems even to survive their breath."—This figure of the poet is scarcely transferable into another language. The intimation is, that though their bodies were deprived of life, their attitudes still bespoke atonement and revenge.

Animum picturâ pascit inani. Lat. VIRGIL.—" He fills his mind with a vain or idle picture."—He dwells with eagerness upon the painted semblance.—This is sometimes applied in ridicule to *dilettanti*, or picture-fanciers.

Animus furandi. Law Lat.—" The intention of stealing."—He took the goods *animo furandi*—with a felonious design.

———*Animus quod perdidit optat,*
Atque in præterita se totus imagine versat.
Lat. PETRON. ARBITER.—" The mind still wishes for what it has missed, and loses itself in the retrospective contemplation."—Most men have occasion to look back with regret on their lost opportunities.

An præter esse realc actualis essentiæ sit aliud esse necessarium, quo res actualiter existat? MARTINUS SCRIBLERUS.—

SCRIBLERUS—" Whether, besides the *real being* of *actual being*, there be any other *being* necessary to cause a thing to *be*?"—A question humourously put to ridicule the absurdity of metaphysics run mad.

An quisquam est alius liber, nisi ducere vitam
Cui licet, ut voluit. Lat. PERSIUS.—" Is there any man free, him excepted, who has the power of passing his life in what manner he pleases?"—It is the very essence of freedom, that each man shall do whatever he likes, without injury to another.

An nescis longas regibus esse manus? Lat. OVID.—" Do you not know that kings have long hands?"—It were to be wished, says Swift, " that they had as long ears."

Anno domini. Lat.—" In the year of our Lord."

Annus mirabilis. Lat.—" The wonderful year."—The year of wonders.

Ante tubam trepidat. Lat.—" He trembles before the trumpet or charge is sounded."—His fears anticipate the danger.

Antiquâ homo virtute ac fide. Lat. TERENCE.—" A man of ancient virtue and fidelity."—Of that honesty and good faith which is represented in all ages, as belonging solely to the elder times.

Antiquam obtinens. Lat.—" Possessing antiquity."—Motto of Lord BAGOT.

A pas de geant. Fr.—" With a giant's stride."—This is a phrase of exaggeration not uncommon with our continental neighbours. They will say, for instance, we have hitherto advanced with a slow pace, but now we shall proceed *a pas de geant*, ' with gigantic steps,' and come sturdily and fairly *to the purpose*.

Aperte mala cum est mulier, tum demum est bona. Lat. Prov.—"When a woman is openly bad, she then is at the best."—Her avowal is preferable to her hypocrisy.

Aperto vivere voto. Lat. PERSIUS.—"To live with every wish expressed."—This half line, denoting the value of a certain frankness of demeanour, has been adopted as their motto by the Earls of AYLESFORD.

Apparent rari nantes in gurgite vasto. Lat. VIRGIL.—"They appear thinly scattered and swimming in the vast deep."—This phrase, originally used to describe the mariners surviving a shipwreck, is now critically applied to a work where the few thoughts of value are nearly whelmed in a mass of baser matter.

Appetitus rationi pareat. Lat.—"Let the appetite or desire be obedient to reason."—Motto of Ir. E. FITZWILLIAM.

A posteriori. Lat.—"From the latter."

A priori. Lat.—"From the former—in the first instance."—Phrases which are used in logical argument, to denote a reference to its different modes. The schoolmen distinguish them into the *propter quod,* wherein an effect is proved from the next cause, as when it is proved that the moon is eclipsed, because the earth is then between the sun and the moon. The second is the *quia,* wherein the cause is proved from a remote effect, as that plants do not breathe because they are not animals; or that there is a God from the works of the creation. The former of these is called demonstration *a priori,* the latter demonstration *a posteriori.*

Appuyè. Fr. milit. term.—"The point to lean on."—The support, the strength, the defence.

Argumentum ad judicium. Lat.—"An argument to the judgment."—An appeal made, according to LOCKE, to proofs drawn from any of the foundations of knowledge.

Argumentum ad verecundiam. Lat.—"An argument to the modesty"—an appeal to the decency of your opponent.

Ἄριστον μέτρον, Gr. *Ariston metron.*—"A mean is best in every thing."—This was the saying of CLEOBENES, one of the seven wise men of Greece. On most occasions in common life, it is most prudent to steer a middle course.

Arma tenenti omnia dat, qui justa negat. Lat. LUCAN.—"He grants every thing, who denies what is just, to those who have arms in their hands."—A successful combatant will not be content with his naked right, but will insist on something more.

Armati terram exercent semperque recentes
Convectare juvat prædas, & vivere rapto.
Lat. VIRGIL.—"In arms they ravage the earth, and it is their delight to collect the recent spoil, and live on plunder."—*Vide* the conduct of the French commanders in Rome and Switzerland. *Anno* 1798.

Ars est celare artem. Lat.—"The art is to conceal the art."—In every practical science, as in painting or acting, for instance, the great effort of the artist is to conceal from the spectator the means by which the effect is produced.

Ars est sine arte, cujus principium est mentiri, medium laborare, & finis mendicare. Lat.—"This is a most happy definition of the business of alchemy, or the vain search after the philosopher's stone.—"It is an art without art, which has its beginning in *falsehood*, its middle in toil, and its end in *poverty.*"

Artes honorabit. Lat.—"He will honour the arts."—Motto of the Ir. B. COLERAINE.

Asperæ facetiæ, ubi nimis ex vero traxere, acrem sui memoriam relinquunt. Lat. TACITUS.—"A bitter jest, when the satire comes to onear the truth, leaves a sharp sting behind it."—This experiment is always dangerous, but particularly when the shaft is levelled against high authorities.

Asperius nihil est humili cum surgit in altum. Lat. CLAUDIAN.—"Nothing is more harsh than a low man raised to a certain height."—This is sufficiently illustrated by our homely phrase, "set a beggar on horseback," &c.

Aspettare e non venire
Stare in letto, e non dormire
Servire e non gradire
Son tre cose di far morire. Ital. Prov.—"To expect one who does not come—to lie a-bed and not to sleep—to serve and not to be advanced, are three things enough to kill a man."

Assumpsit. Law term.—"He assumed—he took upon him to pay."—An action on a verbal promise.

Astra castra, numen lumen. Lat.—"The stars my camp, the Deity my light."—This quibble, for such it is, in the original, is taken as the motto of Lord BALCARRAS.

Astra regunt homines, sed regit astra Deus.—"The stars govern men, but God governs the stars." This formed at one time a proper answer to the self-named professors of judicial astrology.

A tort & a travers. Fr.—"At wrong and across."—At random.

At pulchrum est digito monstrari & dicier hic est. Lat. PERSIUS.—"It is pleasing to be pointed at with the finger, and to have it said, There goes the

man."—In our several pursuits we are all actuated by a wish for notoriety.

At qui sunt ii qui Rempublicam occupavere? Homines sceleratissimi, immani avaritiâ, nocentissimi, iidemq. superbissimi. Lat. SALLUST.—"But who are those that have seized on the Commonwealth?—Men the most profligate, of insatiable avarice, and whose guilt is only equalled by their insolence."

At spes non fracta. Lat.—"But my hope is not broken."—Motto of the Sc. Earl HOPETOUN.

Au bon droit. Fr.—"To the just right."—Motto of the Earl of EGREMONT.

Au bout de compte.—"At the end of the account."—After all.

Auctor pretiosa facit. Lat.—"The giver makes the gift more precious."—Motto of the Earl of BUCKINGHAMSHIRE.

Audaces fortuna juvat timidosque repellit. Lat.—"Fortune assists the bold, and repels the coward."—Intrepidity will often succeed under circumstances, where timidity may produce a failure.

Audacter & sincerè. Lat.—"Boldly and sincerely."—Motto of Lords CLARE and CLIVE.

——————*Audax omnia perpeti*
Gens humana ruit per vetitum nefas,
Lat. HORACE.—

"Daring to every extent of guilt, the human race rushes to perpetrate every thing that is wicked and forbidden."—This often forms a motto to some discourse or *tirade* against the wickedness of the age.

Aude aliquid brevibus Gyaris & carcere dignum
Si vis esse aliquis—Probitas laudatur & alget.
JUVENAL.

"*Dare* to do something worthy of transportation and

and imprisonment, if you mean to be of consequence. Virtue is praised but freezes."—This is applied to the success of intrepid villainy, whilst virtue finds only a cold approbation.

Audendo magnus tegitur timor. Lat. LUCAN.—"Fear is often concealed by a shew of daring."—The coward blusters to disguise his terrors.

Audentes fortuna juvat. Lat. VIRGIL.—"Fortune assists the bold."—Intrepidity will generally ensure success.

Audi alteram partem. Lat. Prov.—"Hear the other party."—Listen to what is said on both sides and then judge impartially.

Audire est operæ pretium. Lat. HORACE.—"It is worth your while to hear."—What I am about to disclose is worthy of your attention.

Audita querela. Law phrase.—"The complaint being heard."—A writ which lies where a person has any thing to plead, without having a day in court to make his plea.

Auditque vocatus Apollo. Lat. VIRGIL.—"And Apollo hears when called upon."—When the God of Poesy has not been fruitlessly invoked.

Au fond. Fr.—"To the bottom."—I know the man *au fond.*—I understand his character thoroughly.

Au plaisir fort de Dieu. Fr.—"At the strong disposal of God."—Motto of Visc. EDGCUMBE.

Aurum e stercore.—"Gold from dung."—Valuable knowledge extracted from literary rubbish.

Aut numquam tentes aut perfice. Lat.—"Either never attempt, or accomplish."—Motto of the Duke of DORSET and Viscount SACKVILLE.

Avalanche. Fr.—The large and increasing ball of snow which frequently rolls destruction down the sides of the Alps and other high mountains

Avec de la vertu, de la capacité, & une bonne conduite, l'on peut être insupportable; les manières que l'on neglige comme de petites choses sont souvent ce qui fait que les hommes decident de vous en bien ou en mal. Fr.—"With virtue, capacity, and good conduct, a man may yet be insupportable; certain modes of behaviour which are often neglected as beneath notice, are what frequently make the world judge well or ill of you."

A verbis legis non est recedendum. Lat. Law Maxim. —"There is no departing from the words of the law."—The Judges are not to make any interpretation contrary to the express words of the statute.

—*Avidos vicinum funus ut ægros*
Exanimat, metuque metu sibi parcere cogit
Sic teneros animos aliena opprobria sæpe
Absterrent vitiis. Lat. HORACE.—"As a neighbouring funeral terrifies the sick misers, and fear obliges them to have some regard for themselves—so the disgrace of others will often deter tender minds from vice."—Example, if properly held forth, has much influence, and particularly on young minds.

Aviendo pregonado vino, venden vinagre. Sp. Prov. —"After having cried up their wine, they sell us vinegar."—This proverb is strongly applicable to those who having pre-excited attention, are the more ridiculous from their falling off in performance.

A vinculo matrimonii. Lat.—"From the chain or tie of marriage."

Avito viret honore. Lat.—"He flourishes with hereditary honours."—With honours transmitted from his ancestry. The motto of Lord CARDIFF, and *of the Earl of* BUTE.

Avise le fin. Fr.—"Consider the end."—Motto of the Sc. Earl of CASSILIS.

Avi numerantur avorum. Lat.—"I follow a long train of ancestors."—Motto of Lord GRANTLEY.

Aula Regis. Lat.—"The King's Court."—A court which accompanied the King wherever he travelled. This was the original of the present Court of King's Bench.

Au pis aller. Fr.—"At the worst."—Let the worst come to the worst.

Auribus teneo lupum. Lat. TERENCE.—"I hold a wolf by the ears."—I know not how to quit or to retain my hold with safety.—This is similar to our English phrase of "catching a Tartar."—The latter is supposed to arise from a trooper meeting a Tartar in the woods, and exclaiming that he had *caught* one. To the exclamation of his companions, "bring him along with you"—the reply was, "he won't let me."—The meaning of each is to represent a man grappling with such a difficulty, that he knows not how to advance or to recede.

A vostra salute. Ital.—"To your health."

Aura popularis. Lat.—"The popular gale." The favouring breeze of public approbation.

Auro pulsa fides, auro venalia jura,
Aurum lex sequitur, mox sine lege pudor.
Lat. PROP.

"By gold all good faith has been banished; by gold our rights are abused; the law itself follows gold, and soon there will be an end of every modest restraint."—The spirit of venality appears to have loosened all the bonds of society.

Aurea mediocritas. Lat.—"The golden mean." The happy intermediate state between pomp and poverty.

Auream quisquis mediocritatem
Diligit, tutus caret obsoleti
Sordibus tecti, caret invidendâ
Sobrius aula. Lat. HORACE.—"Whoever is fond of the golden medium is serene, and exempted equally from the filth of an old mansion, and from the cares of an envious court."—The greatest share of human happiness is placed in the condition of mediocrity.

Auri sacra fames. Lat. VIRGIL.—"The accursed thirst of gold."—See the phrase at length, *Quid non mortalia pectora*, &c.

Aurum omnes victa pietate colunt. Lat. PROP.—"All men now worship gold, all other reverence being done away."—The age is become so venal, that nothing is respected but wealth and its possessors.

Aurum potabile. Lat. "Liquid or drinkable gold."—Some quacks in ancient times pretended that they could form by a solution of this metal, a *panacea*, or medicine which should cure all diseases. The phrase is now applied to *draughts* of a different kind, such as are generally prescribed by orthodox ministers for the cure of political heresies.

Auspicium melioris ævi. Lat.—"A pledge of better times." Motto of the Duke of St. ALBAN'S.

Aussitot dit aussitot fait. Fr. Prov.—"No sooner said than done."

Aut insanit homo, aut versus facit. Lat. HORACE.—"The man is either mad or he is making verses."—Either the man has lost his reason, or he has been bitten by a frantic Poetaster.

Auto da fé. Sp.—"An act of faith." The name given in Spain and Portugal to the broiling of Jews and heretics for the love of God!

Autrefois acquit. Fr.—"Formerly acquitted."—A plea by which the culprit states that he has been tried for the same offence, and found *not guilty.*

Aut amat, aut odit mulier, nil est tertium. Lat. SYRUS.—"A woman either loves or hates; there is no medium."—Her passions are ever in extremes.

Autant en emporte le vent. Fr.—"So much the wind carries away."—This is all idle talk.

Aut Cæsar, aut nullus. Lat.—"He will be CÆSAR or nobody."—He will either reach the first station or not exist.

Autumnus libitinæ quæstus acerbæ. Lat. JUV.—"The autumn is the harvest of greedy death."—It has always been considered as the most unhealthy season.

Auxilia humilia firma consensus facit. Lat. LABERIUS.—"Union gives firmness and solidity to the humblest aids." Small states, when they coalesce with unanimity, are strong in their means. The most powerful coalitions will on the contrary moulder away from disunion.

Aymez loyauté. F.—"Love loyalty."—The motto of the Duke of BOLTON.

B.

Basis virtutum constantia. Lat.—"Steadiness is the foundation of all virtues." Motto of Viscount HEREFORD.

Bastardus nullius est filius aut filius populi. Lat. Law Maxim.—"A bastard is the son of no man, or the son of the people." A bastard being born out of marriage, his father is not known by the law. He is therefore in law, as no man's issue, it being regarded as uncertain from whom he is descended.

Beau Monde. Fr.—"The gay world." The world of fashion.

Beaux esprits. Fr.—" Gay spirits."—Men of wit."

Bella femina che ride, vuol dir, borsa che piange. Ital. Prov.—" The smiles of a pretty woman are the tears of the purse."—The latter must be drained to ensure the continuance of the former.

Bella! horrida Bella! Lat.—" Wars! horrid wars!" —Motto of the Ir. Baron LISLE.

Bella matronis detestata. Lat. HORACE.—" Wars detested by matrons"—by orphans, widows, &c.—by all but ambitious ministers, commissaries, contractors, *& id genus omne.*

Bellum internecinum. Lat.—" A war of mutual destruction."—A war to be continued until one or other of the contending parties be ruined or exterminated.

Bellum lethale. Lat.—" A deadly war."—The sense is nearly similar with that of the preceding phrase.

Bellum nec timendum, nec provocandum. Lat. PLINY.—" War is neither to be timidly shunned, nor unjustly to be provoked."

Bellum pax rursus. Lat. TERENCE.—" A war and again a peace." Alternate warfare and reconciliation—applied by the author to the contests between lovers.

Beneficia usque eo læta sunt dum videntur exsolvi posse; ubi multum antevenere pro gratia odium redditur. Lat. TACITUS.—" Benefits are so far acceptable, as the receiver thinks he may make an adequate return; but once exceeding that, hatred is returned instead of thanks." A man hates to be indebted for a favour which he knows he cannot repay.

Beneficia dare qui nescit, injuste petit. Lat. Prov.—" He who knows not how to confer a kindness, must ask for one unjustly."

Beneficium accipere libertatem vendere est. Lat. LABERIUS. —" To receive a benefit is to sell your liberty."—*This is* a phrase very often used; it is however but partially

partially and circumstantially just. The sense of obligation is however not rarely a painful tie upon the feeling mind.

Bene si amico feceris, ne pigeat fecisse,
Ut potius pudeat si non feceris. Lat. PLAUTUS.
"If you have acted kindly to your friend, do not regret that you have done so, as you should rather be ashamed of having acted otherwise."

Benigno numine. Lat.—"By the favour of Providence."—This is the motto of the first founder of the house of CHATHAM.

Benignus etiam dandi causam cogitat. Lat. Prov.—"Even the benevolent man reflects on the cause of giving." There is but little merit in inconsiderate bounty.

Ben vengas, si vengas solo. Spanish Prov.—"Thou comest well, if thou comest alone." Spoken of a misfortune.

Bis dat qui cito dat. Lat. Prov.—"He gives twice who gives soon." A promptitude in giving heightens a favour which may be depreciated by delay.

Bis est gratum quod opus est, si ultro offeras. Lat. Prov.—"That which is necessary is doubly grateful, if you offer it of your own accord." Spontaneous bounty is ever most acceptable.

Bis peccare in bello non licet. Lat. Prov.—"It is not permitted to err twice in war."—In hostile operations an error is to be prevented by as much caution, as if it were irretrievable.

Bis vincit qui se vincit in victoria. Lat. SYRUS.—"He conquers twice who conquers in victory." He conquers his enemy by his valour, and subdues himself by his moderation.

Bœotum in crasso jurares aëre natum. Lat. HORACE.—"You would swear that he was born in the thick

air of the Bœotians."—The people of the Greek province of Bœotia were proverbially remarkable for their stupidity.

Bona fide. Lat.—"In good faith."—Actually, in reality.

Bona malis paria non sunt, etiam pari numero; nec lætitia ulla minimo mœrore pensanda. Lat. PLINY.—"The enjoyments of this life are not equal to its evils, even in number. There is at the same time no joy which can be weighed against the smallest degree of grief or pain."—This is the sentiment of a melancholy man. It must however be generally admitted, that the "compunctious visitings" of human life are such as to outweigh its most valued enjoyments.

Bonarum rerum consuetudo pessima est. Lat. SYRUS.—"The too constant use even of good things is hurtful."—We should restrain ourselves so as to *use*, but not to *abuse* our enjoyments.

Bon avocat, mauvais voisin. Fr. Prov.—"A good lawyer is a bad neighbour."—One of the popular satires on the professors of the law.

Bon gré, mal gré. French.—"With a good or ill grace."—Whether the party wills it or not.

Boni pastoris est tondere pecus non deglubere. Lat. SUETONIUS.—"It is the part of a good shepherd to shear his flock, but not to flay them."—This is a political maxim now grown out of use. The best minister at present is the man who can extort the most money from, not he who imposes the least burdens on the people.

Bon jour, bonne oeuvre. Fr.—"A good day, a good work."—This corresponds with the English proverb—"The better day, the better deed."

Bonis nocet, quisquis pepercerit malis. Lat. SYRUS.—"He hurts the good, who spares the bad."

Bonis quod benefit haud perit. Lat. PLAUT.—"The kindness, which is bestowed on the good, is never lost."

Bonne bouche.—"A nice morsel—A delicate bit."—Something reserved as a gratification.

Bonne & belle assez. Fr.—"Good and handsome enough."—The motto of Earl FAUCONBERG.

Bonne renommée vaut mieux que ceinture dorée. Fr. Prov. —"A good name is better than a girdle of gold."—Is preferable to wealth or splendour.

Bonum est fugienda aspicere in alieno malo. Lat. SYRUS. "It is well for those who can infer from the misfortunes of others what are the things which they should avoid."—In this case, without suffering adversity they acquire that prudence which it inculcates.

Bonum magis carendo quam fruendo cernitur. Lat. Prov. —"That which is good is descried more strongly in *its* absence than in its enjoyment."—Shakespeare has somewhere translated this maxim most admirably,

"That which we have we prize not to the worth,
"But being lack'd and lost—why then we rate its value."

Bonum summum, quo tendimus omnes. Lat. LUCRETIUS.—"That supreme good to which we all aspire."

Boutez en avant. Fr.—"Push forward."—Motto of the Ir. Earl of BARRYMORE.

Brevis esse laboro, obscurus fio. Lat.—"I labour to be short, and I become obscure."—A phrase applied to authors, who, aiming at terseness, leave so much unexplained as to become obscure to their readers.

Brutum fulmen. Lat.—"A harmless thunder-bolt."—A loud but ineffectual menace. A law which is not

respected or obeyed. His discourse was a mere *bruitum fulmen*—it was "full of sound and fury, signifying nothing."

C.

Cacoethes. Gr.—Literally an evil habit or custom. It is never quoted alone, but always in combination with some other word, as in the three instances which follow.

Cacoethes carpendi.—"A rage for collecting."

Cacoethes loquendi.—A rage for speaking."—A wish or itching frequently to speak in public.

Cacoethes scribendi.—"An itch for writing."—He has the *Cacoethes scribendi.*—He is an arrant scribbler.

Cadit quæstio. Lat.—"The question falls or drops to the ground."—If matters be as stated, *cadit quæstio*, the point at issue will not admit of a further discussion.

Cæca invidia est, nec quidquam aliud scit quam detrectare virtutes. Lat. LIVY.—"Envy is blind, and she has no other quality than that of detracting from virtue."

Calamitosus est animus futuri anxius. Lat. SENECA.—"Dreadful is the state of that mind, which is deeply concerned for the future."

"Incessant fears the anxious mind molest."

Candor dat viribus alas. Lat.—"Truth gives wings to strength."—The motto of the Ir. Earl of BELVEDERE.

Candida pax homines, trux decet ira feras. Lat. OVID.—"Fair peace becomes men; ferocious anger should belong to beasts."

Candidè & constanter. Lat.—"Candidly and constantly."—Motto of the Earl of COVENTRY.

Cantabit vacuus coram latrone viator. Lat. JUV.—"The empty traveller will sing before the robber." If po-

verty

verty has its inconveniences, it has also its independence and security.

Capias. Law Lat.—"You may take."—A writ to authorize the capture or taking of the defendant. It is divided into two sorts, *viz.*

Capias ad respondendum.—"You take to answer."—A writ issuing to take the defendant for the purpose of making him answerable to the plaintiff; and

Capias ad satisfaciendum.—"You take to satisfy."—A writ of execution after judgment, empowering the officer to take and detain the body of the defendant until satisfaction be made to the plaintiff.

Captum te nidore suæ putat ille culinæ. Lat. JUVENAL.—"He thinks that you are taken with the smell of his kitchen."—He is inclined to regard you as a parasite.

Caput mortuum. Lat —"The dead head."—In chymistry the ashes remaining in the crucible.—Figuratively, "the worthless remains."

Caret periculo, qui etiam tutus cavet. Lat. SYRUS.—"He is most free from danger, who, even when safe is on his guard."—A proverb which very happily illustrates the advantages arising from vigilance.

Carpe diem quam minime credula postero. Lat. HOR.—"Enjoy the present day, as distrusting that which is to follow."—This is one of the maxims of the *Epicurean* school, which recommended, but no doubt unwisely, the immediate enjoyment of pleasure, in preference to remote speculation.

Carte blanche. Fr.—"A blank sheet of paper."—To give *carte blanche,* is when one party is so far reduced as to sign his name to a blank paper, and to leave the other to prescribe the conditions. It imports of course "an unconditional submission."

Car tel est notre plaisir. Fr.—"For such is our pleasure."—This was anciently the form of a regal ordinance, under the Norman line. It is now happily used, but in an ironical sense, to mark some act of despotic authority.

Cassis tutissima virtus. Lat. HORACE.—"Virtue is the safest shield."—This is adopted as the motto of Lord CHOLMONDELEY.

Castrant alios, ut libros suos per se graciles, alieno adipe suffarciant. Lat. JOVIUS.—"They castrate the books of other men, in order that with the fat of their works they may lard their own lean volumes."—Applied to Plagiarists, in whose works whatever is good is found to be stolen.

Casus, quem sæpe transit, aliquando invenit. Lat. Prov.—"Him whom the chance frequently passes over, it at some time finds."—The continuance of good fortune forms no ground of ultimate security. "The pitcher may go often to the well," &c.

Causa & origo est materia negotii. Lat. Law Maxim.—"The cause and beginning is the matter of the business."—Every man has a right to enter into a tavern, and every lord to distrain his tenant's beasts; but if in the former case a riot ensues, or if in the latter the landlord kills the distress, the law will infer that they entered for these purposes, and deem them trespassers from the beginning.

Caveat actor. Lat. Law Maxim.—"Let the actor or doer beware."—Let him look to the consequences of his own conduct. If a landlord gives an acquittance to his tenant for the rent which is last due, the presumption is, that all rent in arrear has been duly discharged.

Caveat emptor. Lat.—"Let the buyer beware."—Let the person concerned be on his guard.

Cautus enim metuit foveam lupus, accipiterque
Suspectos laqueos, & opertum milvius hamum.

Lat. HORACE.

"The wolf once cautioned by experience dreads the pitfall, the hawk suspects the snare, and the kite the covered hook."

"For wily wolves the fatal Pit-fall fear,
"Kites fly the bait, and Hawks the latent snare."

FRANCIS.

Even animals learn to avoid that, by which they retain a sense of having been injured.

Cavendo tutus. Lat.—"Safe by caution." The motto of the house of CAVENDISH.

Cavendum est ne major pœna, quam culpa, sit; & ne iisdem de causis alii plectantur, alii ne appellentur quidem. Lat. CICERO.—'Care should be taken in all cases, that the punishment do not exceed the guilt; and also that some men may not suffer for offences, which when committed by others, are allowed to pass with impunity."

Cedant arma togæ, concedat laurea linguæ. Lat.—"Let arms yield to the gown, and the laurel give way to the tongue."—The power of eloquence is sometimes superior to military force.

Cede Deo. Lat. VIRGIL.—"Yield to Providence."—Submit where all opposition must be vain.

Cede repugnanti, cedendo victor abibis. Lat. OVID.—"Yield to the opposer, by yielding you will obtain the victory."—There are circumstances under which a prudent concession is equal to an advantage gained over your opponent.

Cedite Romani scriptores, cedite Graii.—"Yield ye Roman, and yield ye Greek writers."—Yield to a competitor who outweighs you all. This is a quotation generally employed in an ironical sense.

Celsi

Celui-là est le mieux servi, qui n'a pas besoin de mettre les mains des autres au bout de ses bras. Fr. ROUSSEAU. —"The man is best served, who has no occasion to put the hands of others at the end of his arms."—There is no maxim more just or more useful in common life, than this, that whatever a man can personally accomplish, he should never leave to be transacted by another person.

Celui qui devore la substance du pauvre, y trouve a la fin un os qui l'étrangle. Fr.—"He who devours the substance of the poor will find in it at length a bone to choke him."—The great mass of the low and humble may be for a time exhausted by oppression; but their vengeance is generally hurled in the end at the head of their oppressor.

Celui qui se défait de son bien avant que de mourir, se prepare a bien souffrir. Fr.—"He that parts with his property before his death, prepares himself for much suffering."—He will have to encounter a degree of insolent neglect, which he might have avoided by keeping his property at his own disposal.

Ce monde est plein de fous, & qui n'en veut pas voir,
Doit se renfermer seul, & casser son miroir.

Fr. BOILEAU.—"This world is full of fools, and he who would not wish to see one, must not only shut himself up alone, but also break his looking-glass."

Ce qui fait qu'on n'est pas content de sa condition, c'est l'idée chimerique que l'on se forme du bonheur d'autrui. Fr.—"What makes many persons discontented with their own conditions, is the absurd idea which they form of the happiness of others."

Ce qu'on nomme liberalité, n'est souvent que la vanité de donner, que nous aimons mieux que ce que nous donnons. Fr. ROCHEFOUCAULT.—"That which is called liberality is frequently nothing more than the vanity

vanity of giving, of which we are more fond, than of the thing given."

Celui qui a trouvé un bon gendre, a gagné un fils, mais celui, qui en a recontré un mauvais, a perdu une fille. Fr.—"The man who has got a good son-in-law, has gained a son; but he who has found a bad one, has lost a daughter."

Ce n'est pas être bien aise que de rire. St. EVREMOND. —"Laughing is not always a proof that the mind is at ease, or in composure."

Cent ore di maniconia non pungano un quatrino di debito. Ital. Proverb.—"An hundred hours of vexation will not pay one farthing of debt."

Ce qui vient par la flute, s'en va par le tambourin. Fr. Prov.—"What comes by the flute goes away by the Tambourin."—Easy got—easy gone.

Ce qui manque aux orateurs en profondeur
Ils vous la donnent en longueur.

Fr. MONTESQUIEU.—"What the orators want in *depth*, they give you in *length*."—This cutting remark we must say, was never more applicable than, with a few splendid exceptions, to the British senators.

Cernit omnia Deus vindex. Lat.—"There is an avenging God who sees all."

Ce sont toujours les aventuriers, qui font des grandes choses, & non pas les souverains des grandes Empires. Fr. MONTESQUIEU.—"It is only adventurers that perform great actions, and not the sovereigns of large empires."—This is a maxim which the commencement of the nineteenth century has elucidated, even beyond the expectation of its author.

C'est le crime qui fait la honte, & non pas l'echafaud. Fr. CORNEILLE.—"It is the guilt not the scaffold which

which constitutes the shame."—These were the last words of the heroine CORDET, when by depriving the miscreant MARAT of life, she had ridden the earth of a monster.

C'est le ton qui fait la Musique. Fr.—"It is the tone that makes the music."—By this it is intimated, that as much depends on the *tone* and manner in which words are employed, on certain occasions, as on the words themselves.

Certiorari. Law Latin.—"To be made more certain."—A writ issuing to order the record of a cause, to be brought before a superior court.

Certum pete finem. Lat.—"Aim at a sure end."—Motto of the Ir. Viscount WICKLOW.

Cessante causa, cessat & effectus. Lat. Law Maxim.—"When the cause is removed, the effect must cease to follow."—Thus the release of a debt is a discharge also of the execution.

Ces discours, il est vrai, sont fort beaux dans un livre. Fr. BOILEAU.—"All this would do very well for a book," i. e.—It is very shewy in theory, but not reducible to practice.

C'est fait de lui. Fr. Phrase. "It is all over with him."—He is a ruined man.

C'est la prosperité qui donne les amis, mais c'est l'adversité qui les épreuve. Fr.—"It is prosperity that gives us friends, but it is adversity that tries them."

C'est là le diable. Fr. Phrase.—"There is the devil."—There lies the whole difficulty.

C'est la source des combats des philosophes, dont les uns ont pris a tâche d'élever l'homme, en decouvrant ses grandeurs, & les autres de l'abaisser en representant ses misères. Fr. PASCAL.—"The origin of the disputes between philosophers is, that one class of them

them have undertaken to raise man by displaying his greatness, and the other to debase him by shewing his miseries."

C'est une grande habilité que de savoir cacher son habilité. Fr. ROCHEFOUCAULT.—"The greatest skill is shewn in disguising our skill."—The art of a painter or actor for instance is best shewn when the art, by which he produces a strong effect, is completely concealed.

C'est une grande folie de vouloir être sage tout seul, Fr. ROCHEFOUCAULT.—"It is a great folly to think of being wise alone."—None but a fool can suppose that he has a monopoly of good sense.

C'est le père aux écus. Fr. Phrase.—"He is the father of the crowns."—He is the monied man.

C'est pour l'achéver de peindre. Fr. Phrase.—"This is to finish his picture."—This is to complete his character.

C'est un sot a vingt-quatre carats. Fr. Phrase.—"He is a fool of twenty-four carats."—His folly is absolutely without any *alloy.*

C'est une bague au doigt. Fr. Phrase.—"It is a ring on your finger."—It it as good as ready money.

C'est une autre chose. Fr. Phrase.—"It is quite a different thing."—The facts completely differ from the statement.

Ceux qui n'aiment pas ont rarement de grandes joyes: ceux qui aiment ont souvent de grandes tristesses. Fr. Prov.—"Those who do not love, seldom feel great enjoyments: those who do love, are frequently liable to deep sorrows."

Chacun à son gout. Fr. Phrase.—"Every man to his taste."—A proverbial remark in every language, on the prevailing diversity of choice and opinion.

Chacun dit du bien de son cœur & personne n'en ose dire de son esprit. Fr. ROCHEFOUCAULT.—"Every man speaks of the goodness of his heart, but no man dares to speak in the same manner of his wit."

Chacun en particulier peut tromper & être trompé: personne n'a trompé tout le monde, & tout le monde n'a trompé personne. Fr. BOUHOURS.—"Every individual may deceive and be deceived, but no person has deceived the whole world, nor has the whole world ever deceived any person."

Chaque nation doit se gouverner selon le besoin de ses affaires & la conservation du bien publique. Fr. —"Every nation ought to govern itself according to the necessity of its affairs, and the preservation of the public weal."—These being best known to the nation concerned, no other country or government can with justice or propriety interfere, unless it finds its own interests endangered.

Chaque oiseau trouve son nid beau. Fr. Phrase.—"Every bird thinks his own nest handsome."—We are all most inclined to commend that which is our own.

Chat échaudé craint l'eau froide. Fr. Prov.—"A scalded cat dreads cold water."—This is a saying rather more pregnant than the English—"A burnt child dreads the fire."

Chasse-cousin. Fr.—"Chase-cousin."—Bad wine, such as is given for the purpose of driving away poor relations.

Chef d'œuvre. Fr.—"A master-piece."—An unrivalled performance.

Chevaux de frize. Fr. Mil. Term.—Stakes sharpened at each end, and fastened by the middle across each other to stop the progress of cavalry.

Che sara sara. Prov. Ital.—"Whatever will be, will be."—This proverb which favours so strongly of the doctrine of *fatalism*, has, for some unknown reason, been chosen as the motto of the house of BEDFORD.

Chevalier d'industrie. Fr.—"A knight of industry."—A man who lives by ingenious and persevering fraud.

Chi t'ha offeso non te perdono mai. Ital. Prov.—"The man who has offended you will never forgive you."—There are some men who can never be reconciled to a person whom they have knowingly injured.

Chi non sa niente, non dubita de niente. Ital. Prov.—"He who knows nothing, doubts of nothing."—Scepticism and curiosity are the great springs of knowledge; but ignorance, on the contrary, is found to go hand in hand with credulity.

Ciencia es locura se buen senso no la cura. Span. Prov.—"Science or learning is of little use, if it be not under the direction of good sense."

Cinères credit curare sepultos? Lat.—"Do you think that the ashes of the dead can by this be affected."—Do you think that they feel sensible of the regard or contempt of the living?

Citius venit periculum cum contemnitur. Lat. LABERIUS.—"The danger arrives the sooner which is despised?"—The false contempt of an enemy naturally leads to insecurity.

Civitas ea autem in libertate est posita, quæ suis stat viribus, non ex alieno arbitrio pendet. Lat. LIVY.—"That state alone is free which rests upon its own strength, and depends not on the arbitary will of another."—Whatever may be the internal constitution of a state, its freedom can be no more than a shadow, if it is subjected in any way to a foreign interference.

Clarior

Clarior e tenebris. Lat.—"More bright from c
scurity."—The motto of the Irish Earl of M
TOWN.

Clausum fregit. Law Lat.—"He broke through
enclosure."—A name given by a fiction of law
an action for debt, in which such a trespass is s
posed to have taken place.

Cælum non animum mutant qui trans mare curr
Lat. HORACE.
"Those who cross the seas change their clim
but not their mind."—This maxim of the poe
meant to enforce, that weak minds can derive
little advantage from the survey of foreign count
—or, in another sense, that the guilty can
leave *themselves* behind.

Cælum non animum. Lat.—"You may change y
climate, not your mind."—Motto of E. W.
DEGRAVE

Cogi qui potest nescit mori. Lat. SENECA.—"
man who can be compelled, knows not how to di
—He who is fearless of death may smile at
menace of compulsion.

Cognovit actionem. Lat. Law Maxim.—"He
acknowledged the action."—This in law is wh
a defendant confesses the plaintiff's cause of act
against him to be just and true; and after iss
suffers judgment to be entered against him wi
out trial.

Colubrum in sinu fovere. Lat. ÆSOP.—"To nurs
snake in your bosom."—To suffer a secret enemy
partake of your confidence.

Comes jucundus in viâ pro vehiculo est. Lat. PUBL. S
—"An agreeable companion on a journey serve
the place of a carriage."—His conversation
shorten the way, and beguile the fatigue.

Com

Comitas inter gentes. Lat.—"Politeness between nations."—That mutual consideration which is due from one civilized nation to another; which interferes even in their conflicts, and mitigates the asperities of warfare.

Commune periculum concordiam paret. Lat.—"A common danger produces unanimity."—The menaces of a foreign foe in general put an end to civil dissentions.

Commune bonum.—"A common good."—A matter of mutual or general advantage.

Communia propriè dicere. Lat. HORACE.—"To express common place things with propriety."—This is stated by the poet to be the great difficulty of the dramatic author, whose scenes are drawn from middle life.

Communibus annis. Lat.—"One year with another."—On the annual average.

Comme le voila accommodé! Fr. Prov.—"How finely he is fitted!"—What a pickle he is in!

Comme il faut. Fr.—"As it should be."—It is done *comme il faut,* it is neatly or properly executed.

Comme je fus. Fr.—"As I was."—The motto of Viscount DUDLEY and WARD.

Commune vitium in magnis liberisque civitatibus, ut invidia gloriæ comes sit. Lat. CORN. NEP.—"It is an usual fault in great and free states, that envy should always be the companion of glory."—Turbulence and jealousy are as much the characteristics of free states, as palsied quietude and implicit resignation are of despotic governments.

Compendiaria res improbitas, virtusque tarda. Lat.—"Wickedness takes the shorter road, and virtue the longer."—Bad men sometimes arrive at pre-eminence, by a shorter, though less sure road, than those of a contrary description.

——————*Componitur orbis*
Regis ad exemplum; nec sic inflectere sensus
Humanos edicta valent, quam vita regentis.
Lat. CLAUDIAN.—"The people are fashioned according to t example of their King: and edicts are of l power than the model which his life exhibits —The fashions and models take their progr downward, and every thing depends on hi example.

Compos mentis. Law Lat.—"A man of a sound a *composed* mind."—A man in such a state of mi as to be qualified legally to execute a deed.

Compositum miraculi causâ. Lat. TACITUS.—" narrative made up only for the sake of the wo der which it may occasion."—One of those fictio the object of which is less to inform than to ama the reader.

Comptant compté. Fr.—"The ready money bei paid down."

Concordia discors. Lat.—"A jarring concord, or d sonant harmony."—Applied to an ill-suited junctio of things or persons.

Concordiâ res parvæ crescunt, discordiâ maximæ c labuntur. Lat. SALLUST.—"By union the small states thrive and flourish, by discord the greate are wasted and destroyed."—This quotation often and properly employed when stating th mischiefs which so frequently arise from ci dissentions.

Con amore. Ital.—"With love."—He entered the business *con amore*—with an earnest and pa ticular zeal.

Condo & compono quæ mox depromere possim. Lat. HO —"I compose and lay up what I may soon aft

be able to bring forward."—In my hours of leisure I form those sketches, which study may afterwards improve.

Confido, conquiesco. Lat.—"I confide, and am content."—Motto of the Sc. Earl of DYSART.

Congè d'elire. Fr.—"A leave to elect.—The King's permission to a dean and chapter, giving them leave to chuse a bishop. This is so far a mere form, as it is always accompanied by a letter, naming the person whom they must of course elect.

Conjunctio maris & fœminæ est de jure naturæ. Lat. Law Maxim.—"The conjunction of man and wife is of the law of nature."

Consequitur quodcunque petit. Lat.—"He attains whatever he pursues."—Motto of the Ir. Earl BECTIVE.

Constantia & virtute. Lat.—"By constancy and virtue."—Motto of Lord AMHERST.

Consilio & animis. Lat.—"By wisdom and courage."—Motto of the Sc. Earl of LAUDERDALE.

Conscia mens recti famæ mendacia ridet. Lat. OVID.—"The mind which is conscious of right, despises the lies of rumour."—This is a maxim just in itself; but it is frequently abused. There are some species of calumny too dangerous to be overlooked.

Consensus facit legem. Law Maxim.—"Consent makes the law."—When the parties make an agreement, the terms are of their mutual willing, and are no longer a matter of legal consideration, if not against the law.

Constans & lenis, ut res expostulet, esto. Lat. CATO. "Be firm or mild as the occasion may require."—Suit your conduct to the circumstances.

Consuetudo manerii & loci est observanda. Lat. Law Maxim.—"The custom of the manor and of the place is to be observed."

Consuetudo pro lege servatur. Lat. Law Maxim.—"Custom is to be held as a law."—This and the preceding maxim only go to shew the principle—that where customs have prevailed from time immemorial, they have obtained the force of laws.

Contemneri est gravius stultitiæ, quam percuti. Lat.—"To folly it is more grievous to be despised than to be struck."—Weak minds will sooner bear an injury than a reproach.

Contra bonos mores. Lat.—"Against good manners or morals."—This quotation is generally used in legal discussions. If the act be not against law, it is an invasion upon morality.

Contra stimulum calces. Lat. TERENCE.—This is best translated by the phrase of St. PAUL.—"You kick against the pricks," i. e. you attempt a vain opposition.

Contredire, c'est quelquefois frapper a une porte pour savoir, s'il y a quelqu'un dans la maison. Fr. Prov.—"To contradict, means sometimes to knock at a door in order to know whether there is any body at home."—Contradiction does not always imply opposition. It is sometimes used to draw forth, and to examine the weight of a man's opinions or arguments.

Contre fortune bon cœur. Fr.—"A good heart against fortune."—A common phrase of admonition, to buoy up the spirits in case of disaster.

Conventio privatorum non potest publico juri derogare. Lat. Law Maxim.—"An agreement between individuals cannot set aside the public law."

Coram

Coram domino Rege. Lat.—"Before our Lord the King."

Coram nobis. Lat.—"Before us."—The vulgar say he was on his *coram nobis*—that is, he was brought before persons of authority.

Coram non judice. Lat.—"Before one who is not a judge."—The matter was *coram non judice*—it was fore an improper tribunal.

Cordon. Fr. Milit. Term.—"A line."—on which troops act and support each other.

Corpora lentè augescunt, cito extinguuntur. TACIT.—"Bodies are slow of growth, but are rapid in their dissolution."

Corporis et fortunæ bonorum ut initium finis est. Omnia orta occidunt, & orta senescunt. Lat. SALLUST.—"The blessings of health and fortune, as they have a beginning, so they must also find an end. Every thing rises but to fall, and increases but to decay."

Corps diplomatique. Fr.—"The diplomatic body."—The ambassadors of several courts acting under the *diplomas* which invest them with that character. It is sometimes used in a broader sense, to describe those men who are best acquainted with the diplomatic forms.

Corpus delicti. Law Phrase.—"The body of the crime."—The whole nature of the offence.—The *corpus delicti* in many cases, as in that of a forged promissory note, is specially stated upon the record.

——————*Corpus onustum*
Hesternis vitiis animum quoque prægravat unà.
Lat. HORACE.

"The body loaded with yesterday's excess, also

bears down the mind."—The effect of dissipation is not only felt corporally, but mentally.

Corpus sine pectore. Lat. HORACE.—"A body without a soul."—A dull and inanimate being.

Corruptio optimi pessima. Lat.—"The corruption of the best is productive of the worst."—The best and purest institutions, when once vitiated and gangrened, are found in the process of corruption to outdo the very worst.

Corruptissimâ Republicâ, plurimæ leges. Lat. TACITUS.—"When the state is most corrupt, then the laws are most multiplied."—The relaxed morals of a people may be estimated in some degree from the legal restraints which it is found necessary to impose.

Corrumpunt bonos mores colloquia prava. Lat. Prov. "Depraved conversation will corrupt the best morals."—Or, as in the English maxim—"Evil communication," &c.

Cor unum, via una. Lat.—"One heart, one way."—Motto of the Earl of EXETER.

Cosa fatta capo ha. Prov. Ital.—"A thing which is done has a head."—There is, as it were, no *life* in a business until the main circumstance be completed. The statue may then be said to have gotten a *head*, and nothing is wanted but the finishing touches.

Coup de Main. Fr.—"A sudden or bold enterprise."

Coup d'œil. Fr.—"A quick glance of the eye."

Coup de grace. Fr.—"A stroke of mercy."—The stroke which finished the sufferings of those who had been broken on the wheel.

Courage sans peur. Fr.—"Courage without fear." Motto of Lord GAGE.

Coute qui coute. Fr.—"Let it cost what it may."—At any expence.

Craignez honte. French.—"Fear shame."—Motto of the Duke of PORTLAND.

Craignez tout d'un auteur en courroux. French. BOILEAU.—"You are to apprehend the worst from an enraged author."—The irritable temper of authors has long been a matter of notoriety. Thus HORACE mentions the *genus irritabile vatum.*—"The irritable race of poets."

Cras credemus, hodie nihil. Lat. Prov.—"To-morrow we will believe, but nothing to-day."—Let us see what time may produce, for we cannot credit the present assertion.

Credat Judæus Apella. Lat. HORACE.—"Let the circumcised Jew believe it."—A phrase of contemptuous incredulity. The Jews, when this was written, were treated pretty nearly as they are now: they were regarded as the outcasts of every community.

Crede quod habes, & habes. Lat.—"Believe that you have it, and you have it."—Indulge your imagination, and it will gratify you in nearly an equal degree with the actual possession.

Credite posteri. Lat.—"Will posterity believe?"—Can they be led to think that such absurdities were accredited by their fore-fathers?

Credula res amor est. Lat. OVID.—"Love is an affair of credulity."—Those who are in love believe every idle tale which flatters their expectations.

Crescentem sequitur cura pecuniam
Majorumque fames. Multa petentibus
Desunt multa. Bene est cui Deus obtulit
Parca quod satis est manu. Lat. HOR.

"The accumulation of wealth is followed by an encrease of care, and by an appetite for more. He who seeks for much will ever be in want of much. It is best with him to whom God has given that which is sufficient, though every superfluity be withheld."

Crescit amor nummi quantum ipsa pecunia crescit.
Lat. JUVENAL.

"The love of pelf encreases with the pelf."—Avarice, like every other passion, encreases by indulgence.

Crescit indulgens sibi dirus hydrops. Lat. HOR.—"The fatal dropsy gains on the patient from his gratifying his thirst."—The same inference belongs to this as to the preceding quotation.

Crescit sub pondere virtus. Lat.—"Virtue grows under the imposed weight."—The idea is taken from the received opinion of the palm-tree, which is said to grow the faster in proportion to the incumbent weight.—Motto of the Earl of DENBIGH.

Creta an carbone notandum. Lat.—"Whether to be marked with chalk or charcoal."—It was in this manner that the superstitious Romans distinguished their lucky and unlucky days.

Crimen læsæ Majestatis. Lat.—"The crime of wronging or injuring Majesty."—The guilt of high treason.

Crimina qui cernunt aliorum, non sua cernunt
Hi sapiunt aliis desipiuntque sibi. Lat.—"There are those who can see the faults of others, but who cannot discern their own.—These men arewise for others, and fools to themselves."

——————*Crimine ab uno*
Disce omnes. Lat. VIRGIL.

"From a single offence, you may learn the nature of them all."

Cruci dum spiro fido. Lat.—"Whilst I breathe I trust in the cross."—Motto of the Ir. Viscount NETTERVILLE.

Crudelem medicum intemperans æger facit. Lat. SYRUS. —"A disorderly patient makes the physician cruel."—He compels him to use restraints, which would otherwise be unnecessary.

Crux. Lat.—"A cross."—Any thing particularly tormenting or vexatious, thus,

Crux criticorum, medicorum, mathematicorum, &c.—"The greatest difficulty which can occur to critics, physicians, or mathematicians, &c."

Crux est si metuas, quod vincere nequeas. Lat. AUSON. "It is a tormenting thing, to fear what you cannot overcome."

Cucullus non facit monachum. Lat.—"The cowl does not make the friar."—We are not to judge of the man from his disguise, or assumed character.

Cui bono?—"To what good" *sc.* will it tend? What is to be the advantage resulting from the measure which you propose?

Cuicunque aliquis quid concedit, concedere videtur & id, sine quo res ipsa esse non potest. Lat. Law Maxim. —"To whomsoever a man grants a thing, he grants that without which the thing cannot be enjoyed."—A person, for instance, selling the timber on his estate, the buyer may cut down the trees and convey them away without being responsible for the injury which the grass may sustain, from carts, &c. during the necessary time of conveyance.

Cui gratia, fama, valetudo contingat abundè,
Et mundus victus, & non deficiente crumenâ.
Lat. HORACE.

"Endowed with favour, fame, and health; with *decent fare,* and a purse not ill supplied."—Such,

in the opinion of the poet, are the qualities and possessions which should form a man's content, if not his happiness.

Cuilibet in arte sua credendum est. Lat. Proverb.—"Every man is to be trusted in his own art."—We should, in general, give credit to men for superior skill in that art, or science, which they have made their peculiar study.

Cui licet quod majus, non debet quod minus est non licere. Lat. Law Maxim.—"He to whom the greater thing is lawful has certainly a right to do the lesser thing."—Thus if a man has an office to himself and his heirs, he may make an assignee, and, *a fortiori*, he may appoint a deputy.

Cui malo? Lat.—"To what evil" *sc.* will it tend?—What or where is the mischief likely to arise from the measure proposed?

Cui non conveniat sua res, ut calceus olim,
Si pede major erit subvertet, si minor uret.
Lat. HORACE.

"He to whom his fortune does not suit, it will act in the manner of a shoe; if too large, it will overturn him; if too small, 'twill gall him."—A fine practical lesson to induce us to adapt our minds to our circumstances.

Cui prodest scelus, is fecit. Lat. SENECA.—"He has committed the crime, who has derived the profit."—This as a general maxim is true, but not without some exceptions.

Cujus libet rei simulator atque dissimulator. Lat. SALLUST of CATALINE.—"A man who could, with equal skill, pretend to be what he was not, and not to be what he really was."—A person deeply versed in the arts of hypocrisy.

Cujus est solum, ejus usque ad cœlum. Lat. Law Maxim.—"*He who* has the property in the soil, has the same

same up to the sky."—His neighbour must not therefore offend by making any improper projections to impend over his land or tenement.

Cujus tu fidem in pecunia perspexeris,
Verere ei verba credere. Lat. TERENCE.

" Can you fear to trust the word of a man, whose probity you have experienced in pecuniary affairs." —There's no touchstone of a man's good faith beyond his punctuality in money matters.

Cul de sac. Fr.—" The bottom of a bag."—A difficulty. A passage closed at the end.

——*Cum altera lux venit*
Jam cras hesternum consumpsimus; ecce aliud cras
Egerit hos annos, & semper paulum erit ultra.
Lat. PERSIUS.

" When another day shall arrive, we shall find that we have consumed our yesterday's to-morrow: another morrow shall arrive to propel our years, and still be a little beyond us."—A strong reflection on the dilatory conduct of man, ever fixing for to-morrow that which he should do to-day, until his years have fled, and his opportunities are lost.

——*Cum corpore mentem*
Crescere sentimus pariterque senescere.
Lat. LUCRET.

" We find that as the mind strengthens with the body, it decays with it in like manner."—Whatever be the advantages derived from experience, we see that the mind is debilitated by corporeal infirmity.

Cum fortuna manet, vultum servatis amici
Cum cedit, turpi vertitis ora fugâ Lat. OVID.

" Whilst fortune continues favourable, you have always the countenance of friends; but when she changes, they then turn their backs in shameful

flight."—This is a maxim so generally admitted, as not to require any particular illustration.

Cum licet fugere, ne quære litem. Lat. Prov.—"Do not seek the quarrel, or the suit, which there is an opportunity of escaping."—Where there is a ready outlet, go neither to law nor to logger-heads.

Cum multis aliis quæ nunc prescribere longum est. Lat.—"With many other matters which it would be now tedious to state."—A summary which is generally placed at the end of a beadroll of indifferent *items*, and in an ironical sense.

Cunctando restituit rem. Lat. ENNIUS—"He restored his cause by delay."—This praise was first given to FABIUS, who saved his country by avoiding the first onset of Hannibal. It is now generally applied to illustrate the advantages arising from caution, sagacity, and justifiable delay.

Cupido dominandi cunctis affectibus flagrantior est. Lat. TACITUS.—"The lust of power is the most flagrant of all the affections of the mind."—Ambition may be termed the worst of vices, as it too often leads to the commission of every other crime.

Cur ante tubam tremor occupat artus. Lat. VIRGIL.—"Why should a tremor seize the limbs before the trumpet sounds."—Wherefore those marks of trepidation before the danger is actually announced?

Curæ leves loquuntur, ingentes stupent. Lat. SENECA.—"Light griefs may speak, deep sorrow's tongue is bound."—The anguished sufferer is silent, when complaints of a nature less severe are vented most loudly.

Curatio funeris, conditio sepulturæ, pompæ exequiarum, magis sunt vivorum solatia, quam subsidia mortuorum. Lat. AUGUSTUS.—"The care of the funeral, the

place

place of burial, and the pomp of obsequies, are consolations to the living, but of no advantage to the dead."

Cur omnium fit culpa, paucorum scelus? Lat.—"Why should the wickedness of a few be laid to the account of all?"

Currente calamo. Lat.—"With a running quill."—Applied to works written with fluency and expedition.

Curæ nescio quid semper abest rei. Lat. HORACE.—"A nameless something is always wanting to our imperfect fortune."—The most opulent and happy, in the eyes of the world, if brought to a frank confession, would acknowledge that they felt some want or deficiency.

Custos morum. Lat.—"The guardian of morality."—Every judge and magistrate is said, and ought to be a *custos morum.*

Custos rotulorum. Lat.—"The officer who has the custody of the *rolls* and records of the sessions of peace."

D.

Dabit Deus his quoque finem. Lat. VIRGIL. "Providence will also put an end to these."—Generally spoken of public calamities, or inflictions.

D' Accord. Fr.—"Agreed."—In tune.

Da locum melioribus. Lat. TERENCE.—"Give place to your betters."—Let a due deference be shewn to rank, to sex, and to superior station.

Damna minus consueta movent. Lat. JUVENAL.—"The afflictions or losses to which we are accustomed affect us less deeply."

Damnosa quid non imminuit dies? Lat. HORACE.—"What does not injurious time diminish and impair?"—Every work of art and every production of nature is equally liable to injury from the laps of ages.

Damnum absque injuriâ. Law Lat.—"A loss without an injury."—Thus, the erection of a mill, or th establishment of a school in any given place, ma occasion a loss to others, but an action for th damage cannot be maintained.

Damnum appellandum est cum malâ fama lucrum. La —"The gain which is made at the expence reputation should rather be set down as a loss."

Dans l'art d'interesser consiste l'art d'écrire. F DELILLE.—"In the art of interesting, consis the art of writing."—The surest test of a writ of genius appears in arresting the feelings of th reader, and bearing them with him, through eve scene, without diminution or relaxation to the en Men of inferior minds may amuse by florid d scriptions; these however,

"Play round the head; but come not near th heart."

Dans les conseils d'un etat, il ne faut pas tant regard ce qu'on doit faire, que ce qu'on peut faire. F —"In the councils of a state it is not so n cessary to examine what *ought* to be done, what *can* be done."—The means are to be co sidered as well as the end.

Dans un pays libre, on crie beaucoup quoiqu'on souf peu; dans un pays de tyrannie on se plaint p quoiqu'on souffre beaucoup. Fr. CARNOT.—"I a free country there is much clamour with lit suffering; in a despotic state there is little co plaint, but much grievance."—In a state of fr

dom, men sometimes speak loudly upon slight occasions; under a tyranny they are compelled to silence, even under the severest inflictions.

Dare pondus idonea fumo. Lat. PERSIUS.—"To give weight to smoke."—To give to trifles an air of moment.

Da spatium tenuemque moram; male cuncta ministrat Impetus. Lat. STATIUS.—"Allow an interval for deliberation; all things are done badly that are done with violence and precipitancy."

Data. Lat.—"Things granted."—He proceeds on certain *data*—on premises which have been previously admitted.

Data fata secutus. Lat.—"Following his declared fate."—Motto of Lord ST. JOHN.

Dat Deus immiti cornua curta bovi. Lat.—"God gives short horns to the mischievous Ox."—Providence so curtails the means of the malicious, as to make them fall short of their end.

Date obolum Belisario. Lat.—"Give a farthing to BELISARIUS."—This great General was reduced to beg in his old age. The phrase is therefore sometimes applied to fallen greatness.

Dat veniam corvis, vexat censura columbas. Lat. JUV. —"Censure pardons the crows, whilst it harasses the doves."—This is a phrase of general use and application. The censorious too often fasten on the innocent, whilst, in their misplaced malice, the guilty are suffered to escape; they

"Clip the dove's wings and give the vulture course."

Davus sum non Œdipus. Lat. TERENCE.—"I am Davus (a simple servant), and not an Œdipus."—I am not enough of a conjuror to divine the solution of your riddle. Œdipus, according to the Greek fables, had solved the enigma of the Sphinx. This was a monster, said to have the

face of a woman, the body of a lion, and th[illegible] wings of a griffin; and to tear to pieces all thos[illegible] who could not answer this question. "Which [illegible] the animal that goes in the morning on four feet, a[illegible] noon on two, and in the evening upon three?"—[illegible] Œdipus said, that it was *Man*, who in his infanc[illegible] crawled on all-fours; arriving at manhood, walke[illegible] erect on two legs; and in the evening of life, wa[illegible] supported by a stick. The sphinx on hearing thi[illegible] solution, we are told, leaped from a rock, an[illegible] destroyed herself.

Debouchure. Fr. Military Term.—"The mouth o[illegible] opening of a strait or river."

De bon vouloir servir le roy. Fr.—"To serve the king with good will."—Motto of Earl TANKERVILLE.

Debito justitiæ. Lat. Law Phrase.—"By debt of justice."—By a claim justly established.

Decies repetita placebit. Lat. HORACE.—"It will continue to please, though ten times repeated."—This adulatory phrase is often applied to modern dramatic works in particular; but the event has seldom confirmed the prediction.

Decipimur specie recti. Lat. HORACE.—"We are deceived by the appearance of what is right—of rectitude."—Fair appearances are necessary to the purposes of deception.

Deceptio visus. Lat.—"A deceiving of the sight."—An illusion practised on the eye.

Decipit
Frons prima multos:—rara mens intelligit
Quod interiore condidit cura angulo.
Lat. JUVENAL.

—"The first appearance deceives many. Our understandings seldom reach to that which has been carefully reposed in the inmost recesses of

the mind."—Those who attempt to judge at the first glance of the characters of men, will be most frequently disappointed. The manners and conversation of men of the world are artificial. It is only by some severe ordeal, or by a long experience, that their natural propensities are to be discovered.

Decori decus addit avito. Lat.—"He adds an honour to those of his ancestors."—Motto of the Sc. Earl of KELLIE.

Decrevi. Lat.—"I have decreed."—Motto of the Ir. Earl of WESTMEATH.

Dedimus potestatem. Lat.—"We have given power."—A writ in law whereby commission is given to one or more private persons, to assist for the expedition of some act belonging to the judge. The words are used also to denote the commission of a justice of the peace, which begins in the same manner.

Dediscit animus sero quod didicit diu. Lat. SENECA.—"The mind unlearns with difficulty what it has long learned."—Impressions long entertained are not easily erased.

De facto. Lat. Law Phrase.—"From the fact."

De jure. Idem.—"From the law."—These opposite phrases are best explained together. In some instances, the penalty attaches on the offender at the instant when the *fact* is committed; in others, not until he is convicted by *law*. In the former case, he is guilty *de facto;* in the latter, *de jure.*

Défaut de la cuirasse. Fr.—"The extremity or defective part of the armour."—He was taken *défaut de la cuirasse:* he was attacked on his weak side.

De fide & officio judicis non recipitur questio. Lat. Law Maxim.—"No question can be entertained respecting the good intention and duty of the Judge."—No presumption against him can be received

received in the first instance. There must be strong and full proof of malversation.

De gaieté de cœur. Fr.—"From gaiety of heart."—Sportively, wantonly.

Degeneres animos timor arguit. Lat. VIRGIL.—"Fear is the proof of a degenerate mind."—This is an universal mode of arraigning timidity, which, in every state and country, is stated as a falling off from the valour of their ancestors.

De gustibus non est disputandum. Lat.—"There is no disputing about tastes."—They are too many, and too various, to be the objects of rational discussion.

De haute lutte. Fr.—"By a violent struggle."—By main force.

De hoc multi multa, omnis aliquid, nemo satis. Lat.—"Of this many persons have said much, everybody something, and no man enough."—This is often used to designate what, in the opinion of the author, are new observations though on a trite subject.

De lanâ caprinâ. Lat.—"About goat's wool."—A dispute, *de lanâ caprinâ,* respecting a matter not worth discussion.

Delectando pariterque monendo. Lat. HORACE.—"To give equal pleasure and instruction."—This best praise of an author, this great master has given elsewhere in other words—"*Miscuit utile dulci.*"—He combined that which was *pleasurable* with what was *useful.*

Delenda est Carthago. Lat.—"Carthage must be destroyed."—The oft-repeated phrase of a *Roman* senator, tending to provoke the destruction of that rival city. It was lately used as a sort of war *whoop, to* urge a 'War of extermination.'

Deliberandum est diu, quod statuendum semel. Lat. SYRUS.—"That should be considered long, which can be decided but once."—Every precaution is necessary where the deed is irrevocable.

Deliberat Roma, perit Saguntum. Lat.—"Rome deliberates, and Saguntum perishes."—We are slow to resolve, whilst our allies are in the extremity of danger.

Deliramenta doctrinæ. Lat.—"The wild speculations or wanderings of learned men."—The Fantasies of those whom "too much learning hath made mad."

Delirant reges, plectuntur Achivi. Lat. HORACE.—"The monarchs err, the Greeks (i. e. the people) are punished."—The following poetical paraphrase will render the quotation still more intelligible:

——————"When doating monarchs urge
"Unsound resolves, their subjects feel the
"scourge."

Delphinum appingit sylvis, in fluctibus aprum.
Lat. HORACE.

"He paints a dolphin in the woods, and a boar in the waves."—He introduces objects which are unsuited to the scene.

De mal en pis. Fr.—"From bad to worse."

De monte alto. Lat.—"From a high mountain."—Motto of the Ir. Baron De MONTALT.—This appears to be what is not uncommon in the choice of mottos, a pun upon the family name.

De mortuis nil nisi bonum. Lat.—"Of the dead, let nothing be said but what is *favourable.*"—This long-received maxim is by some not improperly amended by substituting *verum* for *bonum.*—"Let nothing be said but what is *true.*"

Denique non omnes eadem mirantur amantque.
Lat. HORACE.

"*All men do* not, in fine, admire or love the same

Deum cole, regem serva. Lat.—"Worship God and preserve the King."—Motto of the Irish Viscounts INISKILLEN, and RANELAGH.

Deus nobis hæc otia fecit. Lat. VIRG.—"God has given to this peace or leisure."

Deus hæc fortasse benignâ
Reducet in sedem vice. Lat. HORACE.
"Perhaps Providence by some happy change will restore things to their proper places."

Dextra dare. Lat.—"To interchange right hands."—To give each other the most solemn assurance either of mutual support, or of mutual reconciliation.

Dies datus. Lat. Law Term.—"The day given."—The day or time appointed for the answer of the tenant or defendant.

Dies faustus. Lat.—"A lucky day."

Dies infaustus. Lat.—"An unlucky day."—These were marked by the superstitious Romans, the former with a *white*, and the latter with a *black* stone.

Dies non. Lat. Law Phrase. (The word *Juridicus* being understood.) "The *days* on which *no* legal proceedings can take place." These are, all Sundays in the year; the *Purification*, in Hilary term; the *Ascension*, in Easter term; the festival of St. *John* Baptist, in Trinity term; and those of *All Saints*, and *All Souls*, in Michaelmas term.

Dieu avec nous.—"God with us."—The motto of Lord BERKLEY.

Dieu defend le droit. Fr.—"God defends the right."—Motto of the Duke of MARLBOROUGH, and Earl SPENCER.

Dieu me conduise. Fr.—"May God conduct me."—Motto of Lord D[illegible]LAVAL.

Dieu

Dieu & mon droit. Fr—"God and my right."—The motto of the Sovereigns of Great Britain.

Difficilem oportet aurem habere ad crimina. Lat. SYRUS.—"One should not lend an easy ear to criminal charges."—To attack is so much more easy than to repel, that an accuser should ever be listened to with distrust.

Difficile est longum subito deponere amorem. Lat. CATULLUS.

"It is difficult at once to relinquish a confirmed passion."—The poet speaks of the passion of love, but it is the same with every other, when once rooted by indulgence.

Difficile est satiram non scribere. Lat. JUVENAL.—"It is difficult not to write satire;"—the times being such as to call for its severest correction.

Difficilis, querulus, laudator temporis acti. Lat. HOR. "Harsh, complaining, and the eulogist of the times which are past."—This, generally speaking, is the just character of an old man. Age, we know, is querulous, and delights in the retrospect of its early enjoyments.

Digito monstrari & dicier hic est. Lat. PERSIUS.—"To be pointed at by the finger, and have it said, there goes the man."—Such is the ambition of many to be notorious.

Dignum laude virum Musa vetat mori. Lat. HOR.—"The Muse forbids the virtuous man to die."—She consecrates his name at least to immortality.

Dignus vindice nodus. Lat. HORACE.—"A knot worthy to be untied by such hands."—A difficulty which calls for the highest interference.

Dii penates. Lat.—"The houshold gods" among the ancients. *Small images* which they worshipped at home.

home. It now sometimes is used in an ir sense. They were such a man's *Dii penates:* were the persons whom he caressed, entert and almost worshipped.

Diis aliter visum. Lat. VIRG.—"It has se otherwise to the gods."—Providence has dis of the matter in a different way.

——*Diis proximus ille est*
Quem ratio, non ira movet, qui facta rependens
Consilio punire potest. Lat. CLAUDI
"He is next to the gods, whom reason, an passion, impels; and who, after weighing the can measure the punishment with discretio This is a pleasing picture of a mild governor.

Dilationes in lege sunt odiosæ. Lat. Law Maxi "Delays in the law are odious."—This maxim, it is to be feared, rather belied i practice. It can now go only to intimate a dilatory plea cannot be received, unles matter be supported by an affidavit.

Dimidium facti qui cæpit habet. Lat. HORACE.— is literally translated by our own proverb—"W well begun, is half done."

Diruit, ædificat, mutat quadrata rotundis. Lat. —"He pulls down, he builds up, he ch the square into the round."—He is perpe changing, merely to gratify his own caprice.

Discipulus est prioris posterior dies. Lat. SYRI "Each succeeding day is the scholar of that v preceded."—The errors which we commit o day, should teach us to conduct ourselves wisely on those which follow.

Discite justitiam moniti & non temnere divos. Lat. VI
"Learn justice, being admonished, and not to d

the gods."—Learn from infliction the sense of justice, and the respect which is due to Heaven.

Diseur des bons mots. French.—"A sayer of good things."—A would-be wit.

—*Dijecti membra poetæ.* Lat. HORACE.—"The scattered remains of the poet."—Distort a poetical passage as you will, there will still be found a remainder of poetic spirit.

Disponendo me, non mutando me. Lat.—"By disposing of me, not by changing me."—Motto of the Duke of MANCHESTER.

Distrahit animum librorum multitudo. Lat. SENECA.—"A multitude of books distracts the mind."—But little of solid acquirement is to be expected from promiscuous reading.

Distringas. Law Phrase.—"You may distrain."—A writ to empower the sheriff to that effect.

Dives agris, dives positis in fœnore nummis. Lat. HOR.—"A person rich in lands, and money placed at usury."—Used to describe a man of immense property.

——*Dives fieri qui vult*
Et cito vult fieri. Lat. JUVENAL.—"A man who wishes to become rich, and to acquire riches soon."—A desperate adventurer.

Divide & impera. Lat.—"Divide and govern."—This is the Machiavelian policy of almost all governments. By dividing a nation into parties, and poising them against each other, the people are deprived of their intrinsic weight, and their rulers incline the scale as suits their caprice or discretion.

Divitiarum & formæ gloria fluxa atque fragilis; virtus clara, æternaque habetur. Lat. SALLUST.—"The

praise

praise of riches and of beauty is frail and transitory; virtue alone is clear and eternal."

—— *Dociles imitandis*
Turpibus & pravis omnes sumus. Lat. JUVENAL.—"We are all easily taught to imitate that which is base and depraved."—To be virtuous requires an effort. Our nature, if inert or unassisted, will slide towards depravity.

Doctrina sed vim promovet insitam. Lat. HORACE.—"Learning but serves to bring forward the natural force of the mind."—If the mind be devoid of that force, then learning is like "a lump of marle on a barren soil, encumbering what it cannot fertilize."

Dolce cose a vedere, é dolci inganni. Ital. ARIOSTO.—"Things sweet to see, and sweet deceptions."—A phrase frequently applied to specious, but deceitful appearances.

Dolore affici, sed resistere tamen. Lat. PLINY.—"To be affected by grief, but still to resist it."—This that finished philosopher observes, is the incumbent duty of man.

Dolus an virtus quis in hoste requirat? Lat. VIRGIL.—"Who shall ask of an enemy whether he succeeds by stratagem or by valour?"—Either mode is to be adopted in cases of avowed hostility. The only question is, which is most likely to ensure success?

Dolus versatur in generalibus. Lat. Law Maxim.—"Fraud lurks in loose generalities."—It is in human nature, to deal in broad and general statements without coming to close and tangible assertions: in other terms, general propositions, without modification, often lead to very erroneous conclusions.

Domini pudet non servitutis. Lat. SENECA.—"I am ashamed of my master, and not of my servitude."—There is no disgrace in obeying those who are worthy of command.

Dominium a possessione cepisse dicitur. Lat. Law Maxim.—"Right is said to have its beginning from possession."—This Maxim goes to prevent the disturbance of titles to estates. But if there be proof of record established, it outweighs the memory of man, which by the statute 32 Henry VIII. is fixed at sixty years.

Dominus providebit. Lat.—"The Lord will provide."—Motto of the Sc. Earl GLASGOW.

Donec eris felix, multos numerabis amicos. Lat. OVID.—"Whilst you are prosperous, you may count on having many friends."—You will have at least many persons about you, who will take to themselves that appellation.

Dormitur aliquando Jus, moritur nunquam. Lat. Law Maxim.—"A right sometimes sleeps, but never dies."—A right to land, for instance, it is understood, cannot die. If a man releases his right, it is extinguished for the time; but this is to be understood only of the right of the person making the release.

Dos d'ane. Fr.—"The ass's back."—A military phrase used to describe a shelving ridge.

Dos est magna parentum virtus. Lat.—"The virtue of parents is in itself a great portion."—No inheritance can be more valuable than that of a fair fame transmitted from our ancestors.

Double entendre. Fr.—"A double meaning."—It is generally used to mark an obscene allusion in disguise, or, as the phrase is, wrapt up in clean linen.

Doux yeux. Fr.—"Soft glances."—To make t *doux yeux*—to interchange tender looks.

Droit d'aubaine. Fr.—"The right of escheat."—E this law, which expired with the French monarch the personal property of every foreigner, dyi within the king's dominions, escheated to t crown.

Droit des gens. Fr.—"The law of nations."

Droit & avant. Fr.—"Right and forward."—Tl motto of Viscount SYDNEY.

Dubiam salutem qui dat afflictis, negat. Lat. SENEC —"He who holds out a doubtful safety to t afflicted, denies all hope."

——— *Ducis ingenium, res*
Adversæ nudare solent, celare secundæ.
Lat. HORACE.—"Misfortunes lay open the skill of a gener Prosperous circumstances conceal his weakness —It is less difficult, for instance, to gain a battl than to conduct a retreat.

——— *Ducimus autem*
Hos quoque felices, qui ferre incommoda vitæ,
Nec jactare jugum vitâ didicere magistra.
Lat. JUVENAL.—"We are also to deem those happy, who, from t experience of life, have learned to bear its ills, ar without descanting on their weight."—That exp rience which leads to resignation and composur leads at the same time to comparative happiness.

Ducit amor patriæ. Lat.—"The love of my counti leads me."—Motto of the Ir. Baron MILFORD.

Du fort au foible. Fr.—"From the strong to t weak."—One with another.

Dulce est desipere in loco. Lat. HOR.—"It is ple sant to play the fool in a proper place."—Ther

are seasons when it is permitted that wisdom may take the garb of frivolity, and without incurring any reproach.

Dulce & decorum est pro patria mori. Lat. HOR.—"It is pleasing and honourable to die for one's country."—This is an apophthegm cited in all wars, and in all ages. But sound philosophy will confine its application to the single case of our country's being attacked. It is certainly honourable to die in repelling such an aggression.

Dulcis inexpertis cultura potentis amici
Expertus metuit. Lat. HORACE.
"Those who are unacquainted with the world take pleasure in the intimacy of a great man; those who are wiser dread its consequences."—They know the jealousy and the hazards which await on such a connection.

Dum deliberamus quando incipiendum, incipere jam serum est. Lat. QUINTILIAN.—"Whilst we consider when we are to begin, it is often too late to act."—Deliberation protracted is on some occasions as dangerous as precipitancy.

Dum in dubio est animus, paulo momento huc illuc impellitur. Lat. TERENCE.—"Whilst the mind is in a state of uncertainty, the smallest impulse directs it to either side."

Dum lego; assentior. Lat.—"Whilst I read, I assent."—I yield implicitly to the writer's opinions. This was used emphatically by *Cicero*, on reading *Plato's* arguments on the immortality of the soul.

Dum spiro, spero. Lat.—"Whilst I breathe, I hope."—Taken as their motto by the Irish Viscounts DILLON.

Dum vires annique sinunt tolerate laborem
Jam veniet tacito curva senecta pede. Lat. OVID.
"Whilst your strength and years permit, you

should endure and encounter labour; remember th[illegible] crooked age, with silent steps, will soon arrive."

Dum vivimus vivamus. Lat.—"Whilst we live, let us live."—We only live whilst we enjoy life; let us therefore enjoy it as long as we can.

"Live while you live," the epicure would say,
"And seize the pleasures of the present day."
'Live while you live,' the sacred preacher cries,
'And give to GOD each moment as it flies.'
LORD, in my views let both united be;
I live in *pleasure* when I live to *Thee.*

DODDRIDGE.

Dum vitant stulti vitia, in contraria currunt. Lat. HORACE.—"When fools seek to avoid one error, they fall into its opposite."—They are ever in extremes.

——*D'un devot souvent au chrétien veritable,*
La distance est deux fois plus longue, a mon avis,
Que du pôle antarctique au detroit de Davis.

Fr. BOILEAU.

"The distance between a devotee and a true christian, is often twice as great as that from the Southern Pole to Davis's Streights."—The difference between hypocrisy and true devotion is almost immeasurable.

Duos qui sequitur lepores, neutrum capit. Lat. Prov. "He who follows two hares is sure to catch neither."—When the attention of a man is divided between many objects, he rarely attains any of them. He has, according to the English proverb, "too many irons in the fire."

Durante bene placito. Lat.—"During our good pleasure."—By this tenure the judges of this country once held their seats, at the will of the sovereign. They are now held more properly, "*Quamdiu se bene gesserint.*—As long as they shall conduct them-

themselves well;" that is to say, during life, unless a criminal charge shall be made and proved against them.

Durante vita. Lat.—"During life."—A clause in letters patent.

Durate & vosmet rebus servate secundis. Lat. VIRG.—"Hold out and preserve yourselves for better circumstances."—The hope of better times is the strongest argument which can be used to inspirit the drooping resolution.

Durum! sed levius fit patientia
Quicquid corrigere est nefas. Lat. HORACE.
"It is harsh!—But that which it is impossible to correct becomes more light by patience."

"'Tis hard, but patience must endure,
"And soothe the woes it cannot cure." FRANCIS.

Durum telum necessitas. Lat. Prov.—"Necessity is a hard weapon."—It is dangerous to oppose those whom necessity has driven to extremes.

Dux fœmina facti. Lat. VIRG.—"A woman was the leader of the deed."—This is a quotation often used, because it frequently happens that female spirit takes the lead in the greatest enterprises.

E.

Ea sub oculis posita negligimus; proximorum incuriosi, longinqua sectamur. Lat. PLINY.—"We neglect the things which are placed before our eyes, and regardless of what is within our reach, we pursue whatever is remote."—This is frequently and properly applied to the rage for visiting foreign countries, in those who are absolutely unacquainted with their own;

"Abroad to see wonders the traveller goes,
"And neglects the fine things which lie under his nose."

Eau bénite de cour. Fr.—"The holy water of the court."—i. e. Court promises.

Ecce homo. Lat.—"Behold the man."—The French say, *Il a l'air d'un ecce homo.*—He appears to be in a deplorable condition.

E flamma cibum petere. Lat. TERENCE.—"To get one's bread out of the fire."—To obtain a livelihood by the most desperate means.

Ἔγγυα παρὰ δ'ατη. Gr. *Engua para d'ate.*—"Promise and mischief is near."—This was the saying of THALES, one of the seven Sages of Greece. Nothing can lead into greater hazard than promises hastily and incautiously made.

Ego & Rex meus. Lat.—"I and my king."—This insolent tranaposition is attributed to Cardinal WOLSEY. It is sometimes quoted to mark an extraordinary instance of impertinent assumption.

——Ego si risi quod ineptus
Pastillos Rufillus olet—lividus & mordax videar.
Lat. HORACE.

"If I smile at the perfumes with which Rufillus is scented, must I be therefore regarded as envious or ill-natured?"—If, as a Satyrist, I lash the knave or coxcomb, shall my honest indignation be set down to the score of malice.

Ego spem pretio non emo. Lat. TERENCE.—"I do not buy hope with money."—I do not purchase expectation at so dear a rate.

Eheu fugaces, Posthume, Posthume
Labuntur anni, nec pietas moram
Rugis & instanti senectæ
Afferet, indomitæ Morti.

"Alas! Posthumus, our years are few and fleeting, nor can even piety delay the wrinkles of approaching age, or the progress of resistless death."

Eheu!

Eheu! quam brevibus pereunt ingentia causis. Lat. CLAUDIAN.—"Alas! by what slight means are great affairs brought to destruction."—What great events are sometimes brought about from little causes.

Elegit. Law Lat.—"He has chosen."—A judicial writ directed to the Sheriff, empowering him to seize for damages recovered.

Elige cum, cujus tibi placuit & Vita & Oratio. Lat. SENECA.—"Chuse that man of whose *life*, as well as whose *eloquence*, you can approve."—Do not be misled by a specious harangue, but consider whether the conduct of the speaker through life has been such as to attach weight and respect to his opinions.

Empta dolore docet experientia. Lat. Prov.—"Experience bought by suffering is instructive."—Somewhat akin to this is our Proverb.—"Experience bought is good, if not too dear."

En barbette. Fr. Mil. Term.—"Said of a battery when the cannon are higher than the breast wall."

En Dieu est ma fiance. Fr.—"In God is my trust."—Motto of the Ir. Earl CARHAMPTON.

En Dieu est tout. Fr.—"In God is every thing."—Motto of Earl STRAFFORD.

Enfans perdus. Fr.—"Lost children."—Those troops which are stationed at the advanced or dangerous posts; in English termed the *forlorn* hope of the army.

Enfant gaté. Fr.—"A spoiled child."

Enfant trouvé. Fr.—"A Foundling."

Enfermer la loup dans la bergerie. Fr. Prov.—"To shut up the wolf in the sheep fold."—Metaphorically, *to patch* up a disease.

Enfilade. Fr. Mil. Term.—"A row."—Where battery is placed so that it can fire along a pass it is said to *enfilade* that pass. The troops within its range are *enfiladed.*

En flute. Fr.—"A large vessel is said to be *en flute* when she carries only her upper tier of guns; her hold being filled with stores."—She is then only a transport of greater force.

En habiles gens. Fr.—"Like able men."

En la rose je fleurie. Fr.—"I flourish in the rose."—Motto of the Duke of RICHMOND.

En masse. Fr.—"In a body."—*En foule.*—"In a croud."

En plein jour. Fr.—"In open day."

En parole je vis. Fr.—"I live in the word."—Motto of Lord STAWELL.

En revanche. Fr.—"In return"—To make amends or requital.

En suivant la vérité. Fr.—"In following truth."—Motto of the Earl of PORTSMOUTH.

Entre les deux vins. Fr.—"Between the two wines."—Neither absolutely drunk nor sober.

Entre nous. Fr.—"Between ourselves."

En viellissant on devient plus fou & plus sage. Fr. ROCHEFOUCAULT.—"When men grow old, they become more foolish and more wise."—At that period of life, some obstinate follies are found to have stricken deeper root, whilst others have been stunted by the lapse of time and by experience.

Eodem collyrio mederi omnibus. Lat.—"To cure all by the same salve."—To play the quack, and vend a *panacea* for the cure of all disorders.

Eo instanti. Lat.—"At that instant."

Eo magis præfulgebat quod non videbatur. Lat. TACITUS.—"He shone with the greater splendor, because he was not seen."—This expression is used by the historian when speaking of the statue of a great man, which was invidiously removed from the view of a popular procession.—It is not improperly employed in speaking of a retired statesman, who may live in the endeared recollection of the people, though withdrawn from their immediate notice.

Eo nomine. Lat.—"By that name."—Under that description.

Eripuit cælo fulmen, sceptrumque tyrannis. Lat.—"He snatched the thunder from Heaven, and the sceptre from tyrants."—This was the exergue of a medal struck in honour of the late Dr. BENJAMIN FRANKLIN, when ambassador from the United States to France. The allusion is to his discovery, that the electrical fire and that of lightning are absolutely the same, and to the eminent share which he had in establishing the independence of America, his native country.

E se finxit velut araneus. Lat.—"He spun from himself like a spider."—He had nothing to depend on but his own resources.

Espérance et Dieu. Fr.—"Hope and God."—The motto of Lord LOVAINE.

Espérance en Dieu. Fr.—"Hope in God."—The motto of the Duke of NORTHUMBERLAND.

Esprit de Corps. Fr.—"The spirit of the body."—That zeal for their mutual honour which pervades every collective body, such as the gentlemen of the army, the bar, &c.

Esse quam videri malim. Lat.—"I should wish to *be* rather than to *seem*." I should prefer to be in *fact estimable*, than merely to be regarded as

such by the world.—Motto of the Hr. Earl WINTERTON.

Est demum vera felicitas, felicitate dignum videri. Lat. PLINY.—"The real felicity is in appearing to be worthy of that felicity which you have attained."—That splendor which is obtained by dark and tortuous ways extorts no respect. On worldly greatness it is character that stamps the value.

Est modus in rebus sunt certi denique fines,
Quos ultra citraque nequit consistere rectum.
Lat. HORACE.—"There is a *medium* in all things. There are certain limits, beyond or at this side of which propriety cannot exist."—This is a very popular quotation; it is used to illustrate the position, that every virtue consists in the middle. Thus generosity is the middle virtue, of which avarice and prodigality constitute the two extremes.

Est-ne Dei sedes nisi terra & pontus & aer
Et cælum & virtus. Superos quod quærimus ultra
Jupiter est, quodcunque vides, quocunque moveris.
Lat. LUCAN.
"Is there any other seat of the Divinity than the earth, the sea, and air, the heavens, and virtue; why do we seek the God beyond? He is whatever you see; he is wherever you move."—This passage is often quoted as containing a sublime idea of the Deity, though falling from the pen of a heathen.

Esto perpetua. Lat.—"Be thou perpetual."—May this institution be permanent.

Esto quod esse videris. Lat.—"Be what you seem to be."—Motto of Lord SONDES.

Esto ut nunc multi, dives tibi, pauper amicis. Lat. JUVEN.—"Be, as many in the world now are, rich to yourself, and poor to your friends."

Est

Est profecto Deus, qui quæ nos gerimus audítque & videt;
Neque id verum existimo, quod vulgo dicitur
Fortuna, humana fingat artatque, ut lubet.
Lat. TERENCE.

"There is certainly a GOD who sees and hears all that we do; I cannot believe that which is ordinarily said, that Fortune makes and unmakes all human affairs at pleasure."—This is one of the numerous testimonies borne by the heathen writers to the existence of a First Cause. Their own mythology they considered, of course, as merely allegorical.

Est proprium stultitiæ aliorum cernere vitia, oblivisci suorum. Lat. CICERO.—"It is the peculiar faculty of fools, to discern the faults of others at the same time that they forget their own."

——Est quædam flere voluptas.
Expletur lacrymis, egeritúrque dolor. Lat. OVID.
"There is a certain pleasure in weeping: grief finds in tears both a satisfaction and a cure."—There is, as SHAKESPEARE has it, "a luxury in grief;" and those know not the workings of the human heart, who attempt the task of consolation, before the first bursts of anguish shall have found free vent.

Est quoddam prodire tenus si non dátur ultra. Lat. HORACE.—"It is something to proceed thus far, if it is not permitted to go further." That industry is to be approved which advances in a certain degree, though it fails of its proposed object.

Esurienti ne occurras. Lat.—"Do not encounter a hungry man."—Risque not a consest with desperate necessity.

Et cætera. Lat.—"And the rest."

Et credis cineres curare sepultos? Lat. VIRG. "]
you think that the ashes of the dead are to
affected by the affairs or passions of the living?"

Et decus et pretium recti. Lat.—"The ornament a
the reward of virtue."—Motto of the Duke
GRAFTON and Lord SOUTHAMPTON.

Etenim omnes artes, quæ ad humanitatem pertin
habent quoddam commune vinculum, & quasi c
natione quadam inter se continentur. Lat. C
pro ARCHIA.—"All the arts which belong
polished life are held together by some comm
tie, and connected, as it were, by some intim
relationship."—Such, for instance, is the relati
between Painting, Poetry, and Music.

Et errat longe mea quidem sententia
Qui imperium credit gravius esse aut stabilius,
Vi quod fit, quam illud quod amicitiâ adjungitur.
Lat. TEREN
"It is a great error, according to my opinion,
those who believe that a government is more fi
or more assured, when it is supported by for
than when it exists by kindness and voluntary o
dience."—In governments, which exist by the m
effect of force and violence, there can be no c
tainty of duration.

Et genus & formam regina pecunia donat. Lat. H
RACE.—"All powerful money gives both birth a
beauty."

Et genus & proavos, et quæ non fecimus ipsi
Vix ea nostra voco. Lat. Ov
"For birth and ancestry, and what we have
ourselves achieved, we can scarcely call our ow
This is frequently employed as being a
satire on the pride of birth, when not sustained
personal achievement.

Et genus & virtus nisi cum re, vilior alga est. Lat. HORACE.—"Both virtue and birth, unless sustained by riches, are held more cheap than the sea-weed."—This and the preceding maxim, have equally been consecrated by time and truth.

Etiam fortes viros subitis terreri. Lat. TACITUS.—"Even bold men are to be shaken by sudden events."—Events that are unforeseen will sometimes ruffle the most even temper, and disturb the firmest mind. The strongest mind is not proof against influence of surprise.

Etiam oblivisci quod scis, interdum expedit. Lat. SYRAS.—"It is sometimes expedient to forget what you know."—It is useful to dissemble, and to withhold even the positive knowledge of facts when one has to deal with an artful adversary.

Et male tornatos incudi reddere versus. Lat. HORACE.—"And to return verses which have been ill-formed to the *anvil*."—Such is the wise recommendation of this great poet. Modern writers in general are too indolent to have recourse to this species of *forgery!*

Et meæ, si quid loquar audiendum
Vocis accedet bona pars. Lat. HORACE.
"And if any opinion of mine is worthy of attention, it shall be given freely in his favour."

Et mihi res, non me rebus, submittere conor. Lat. HORACE.—"I endeavour to make circumstances submit to me, not to submit myself to circumstances."—This line describes very strongly a mind where firmness and vigour are united.

Et minimæ vires frangere quassa valent. Lat. OVID. *de Tristibus.*—"A little force will break that which has been cracked before."—When a man's spirits are once broken, he is afterwards easily subdued by the slightest occurrence.

Et nati natorum, & qui nascentur ab illis.
Lat. HORACE.

"And the children of our children, and those who shall be born of them."—These things we shall feel and remember, and our *nati natorum*, &c."—our posterity to the latest period.

Et nos quoque tela sparsimus. Lat.—"And we too have flung our weapons."—Motto of Lord RAWDON.

——*Et Phœbo digna locuti,*
Quique suorum memores alios fecere merendo,
Omnibus his niveâ cinguntur tempora vittâ.
Lat. VIRG.

"Those who spoke things worthy of Phœbus (the inspiring God), and those who made men recollect them for their deserts,—all have their temples bound with a snow-white ribbon."—The poet is describing Elysium, and he assigns this as a distinctive mark to the poetic instructors, and to the benefactors of mankind.

——*Et quæ sibi quisque timebat*
Unius in miseri exitium conversa tulere. Lat. VIRG.

"And what each man feared for himself was easily borne, when it was turned to the destruction of a single wretch!"—The circumstance to which the poet alludes is this—one man out of an army was to be sacrificed, the lot being drawn, each man cheerfully submitted to the decision which removed his individual apprehensions. Such is human nature.

Et quiescenti agendum est, & agenti quiescendum est. Lat. SENECA.—"The active should occasionally rest, and the inactive should apply to labour."—The mind as well as the body requires alternate *action* and repose.

Et qui nolunt occidere quemquam
Posse volunt. Lat. JUVENAL.
"Even those who do not wish to kill a man, are willing to have that power."—Such is the spirit of ambition in the human mind, that even those wish for a controul over their equals, who are least likely to abuse their power.

Etre pauvre sans être libre, c'est le pire etat, où l'homme puisse tomber. Fr. ROUSSEAU.—"To be poor without being free, is the worst state into which man can fall."—Poverty and slavery united, certainly form the worst condition of human existence.

Etre sur un grand pied dans le monde. Fr. Proverb.—"To be on a great foot (or footing) in the world."—This proverb originated at the time when a man's rank was known by the size of his shoes. Those of a prince measure two feet and a half—a plain cit was allowed only twelve inches.

Et sic de similibus. Lat.—"And so of the like."—What is said of this will apply to every thing similar.

Ex abusu non arguitur ad usum. Lat. Law Maxim.—"No argument can be drawn from the abuse of a thing against its use."—If a principle or practice be perverted from its right meaning or end, no solid argument against either can be drawn from such perversion. We have heard of debtors made the victims of personal spleen by their creditors; but it would not be fair to argue, on this ground alone, against the practice of imprisonment for debt.

Ex cathedrâ. Lat.—"From the chair."—An ordinance, *ex cathedrâ,* pronounced from high authority.

Excessus in jure reprobatur. Lat. Law Maxim.—"All excess is condemned by the law." — Whatever the law ordains must be within the rules of reason. Thus the law awards liberal, but it by no means allows excessive damages.

Ex curiâ. Lat.—"Out of court."

Ex debito justitiæ. Lat.—"From what is due to justice."

Ex delicto. Lat.—"From the crime."

Exceptio probat regulam. Lat. Law Maxim.—"The exception proves the existence of the rule."

Excerpta. Lat. — "Extracts." — Abridged notices taken from a work.

Excituri non hebescere. Lat. — "Spirited, not inactive."—Motto of Lord WALSINGHAM.

Ex concesso. Lat.—"From what has been granted." —Arguments, *ex concesso,* from admissions made by an adversary.

Exeat aulâ qui vult esse pius. Lat. LUCRET.—"Let him who will be good retire from the Court."—The satirists of very early days have noticed Courts as hot-beds of immorality.

Exemplo plus quam ratione vivimus. Lat.—"We live more by example than by reason."—Most men act rather upon the precedents set by others, in like cases, than on their individual judgment. Those who are high in place and authority, should therefore be cautious as to the nature of the example which they hold forth to others.

Exemplo quodcunque malo committitur, ipsi
Displicet auctori. Lat. JUVENAL.
"*Whatever* is committed from a bad example is

displeasing even to its author."—We hate those faults in others, of which we have ourselves set the example.

Exegi monumentum ære perennius. Lat. HORACE.—"I have completed a monument more lasting than brass."—This phrase is justly applied by the poet to his own works. It is now generally used in an ironical sense.

Ex facto jus oritur. Lat. Law Maxim.—"The law arises out of the fact." Until the fact be settled, the law cannot apply.

Exigui numero, sed bello vivida virtus. Lat. VIRG.—"Small in number, but of tried and war-proof valour."—A quotation not seldom resorted to, for the purpose of encouraging the lesser to resist the greater force.

Ex mero motu. Lat.—"From a mere motion."—From a man's own free will, without suggestion or constraint.—This formula is sometimes inserted in charters and letters patent, as a bar to exceptions, signifying that the king acted from his own free will, and was not abused by false suggestions.

Ex necessitate rei. Lat.—"From the necessity of the case."—Arising from the urgency of circumstances.

Ex nihilo nihil fit. Lat.—"Nothing can come of nothing."—No beneficial result can be expected where the basis is unsolid.

Ex officio. Lat.—"By virtue of his office."—As a matter of duty.

Ex parte. Lat.—"On one side."—*Ex parte* evidence,—that testimony which, as before a grand jury, is *delivered in only* on the side of the prosecution.

Ex pede Herculem. Lat.—"Judge of the size of the statue of *Hercules* from that of the foot."—Decide upon the whole from the specimen which is furnished.

Experimentum crucis. Lat.—"The experiment of the cross."—A bold and decisive experiment. The original use of this phrase has escaped recollection. It is variously said to be a *cross* or direction-post, for the guidance of others—or a sort of torture where truth has been elicited by force.

Experto crede. Lat. VIRG.—"Believe one who has experience to justify his opinion."

Expertus metuit. Lat. HORACE.—"The man who has experience dreads it."—The original application was to the friendship of the great. The phrase however is often and variously applied.

Explorant adversa viros. Perque aspera dura
Nititur ad laudem virtus interritu clivo.
Lat. SILIUS ITALICUS.

"Adversity tries men; but virtue struggles after fame regardless of the adverse heights."—The first part of this quotation refers to an axiom which is universally admitted.

Expressio unius est exclusio alterius. Lat. Law Maxim.—"The naming of one man is the exclusion of the other."

Expressum facit cessare tacitum. Lat. Law Maxim.—"A matter expressed, causes that to cease which otherwise, by intendment of law, would have been implied."—An express covenant qualifies the generality of the Law, and restrains it from going further than is warranted by the agreement of the parties.

Ex quovis ligno non fit Mercurius. Lat. Proverb.—"A Mercury is not to be carved out of every wood."—This corresponds with the homely proverb—"You cannot make a silk purse, &c."

Extinctus amabitur idem. Lat. HORACE.—"The same man when dead shall be beloved."—Envy pursues the living. No man can expect to share the honours which are due to merit, until after his decease.

Ex tempore. Lat.—"Out of hand—without delay, or loss of time."

Ex uno disce omnes. Lat.—"From one you may learn all."—From this specimen you may judge of the remainder.

F.

Faber suæ fortunæ. Lat.—"The architect of his own fortune."

Facetiarum apud prepotentes in longum memoria est —Lat.—TACITUS.—"The powerful hold in deep remembrance an ill-timed pleasantry."—It is dangerous to sport with the feelings of the great. An unlucky jest has often been construed into a crime, by a despotic sovereign, or an arbitrary government.

——*Facies non omnibus una*
Non diversa tamen, qualem debet esse sororum.
Lat. OVID.

"The face was not the same with all. It was not however materially different; the resemblance was such as should appear between sisters."—These lines which were originally used to express a family-likeness, are now employed to mark the

those political circumstances, which from the similitude bespeak the same political parent.

Facile est inventis addere. Lat.—"It is easy to add to things already invented."—This is a maxim frequently quoted abroad, in order to vilify the English genius. But leaving our original inventions out of the question, every unprejudiced man will allow, that the improvements which this country has made, have incalculably out-valued the hints which, in some particular cases, we have borrowed.

Facile omnes cum valemus recta consilia
Ægrotis damus. Tu si hic sis aliter sentias.
Lat. TERENCE.

"We can all, when we are well, give good counsel to the sick. Were you in my place, you would feel otherwise."—We think and feel for others differently from what we should do for ourselves were we in a similar situation.

Facile princeps. Lat.—"The admitted chief."—The first man without dispute.

——*Facilis descensus Averni.*
Sed revocare gradum, superasque evadere ad auras,
Hic labor, hoc opus est. Lat. VIRGIL.

"The descent into hell is easy, but to recall your steps, and re-ascend to the upper skies, forms the difficulty and the labour."—The poet speaks of the descent of Æneas into the infernal regions. In its general application, it means that it is much easier for a man to get into, than to extricate himself from any difficulty, or danger.

——*Facilius crescit quam inchoatur dignitas.* Lat. LABERIUS.—"It is more easy to obtain an accession of dignity, than to acquire it in the first instance."

stance."—It is with respect, as with opulence; the first beginnings of both are difficult, but each is afterwards easily encreased.

Facinus quos inquinat æquat. Lat. LUCAN. "Those whom guilt stains, it equals."—The expression is nervous and happy. Nothing can be so great a leveller as the mutual consciousness of criminality.

Facit indignatio versus. Lat.—"The verses flow from indignation."—My strong feelings impel me to write.

Façon de parler. Fr.—"A manner of speaking."—*C'est ma façon de parler.*—"It is the mode in which I chuse to express myself."

Fac simile. Lat.—"Do the like."—A close imitation—An engraved resemblance of a man's handwriting, &c.

Fex populi. Lat.—"The dregs of the people."—Contemptuously applied to the lower Classes.

Faire sans dire. Fr.—"To act without ostentation."—The motto of Lord HOLLAND and of the Earl of ILCHESTER.

Faire mon devoir. Fr.—"To do my duty."—Motto of the Ir. Earl of RODEN.

Fallacia alia aliam trudit. Lat.—TERENCE.—"One imposture or fallacy produces another."—Any one falsehood or deceit is naturally the parent of many others.

Fallentis semita vitæ. Lat. HORACE.—"The deceitful path of life."

Fallit enim vitium, specie virtutis & umbra,
Cum triste sit habitu—vultu & veste severum.
Lat. JUVENAL.

"*Vice can* deceive under the shape and shadow

of

of Virtue, when sad and severe in its dress and countenance."—Such is the garb and appearance which is generally worn by profound hypocrisy.

Fallitur egregio quisquis sub principe credet
Servitium. Numquam libertas gratior extat
Quam sub rege pio. Lat. CLAUDIAN.
"That man is deceived who thinks it slavery to live under an excellent prince.—Never did liberty appear in a more gracious form, than under a pious King."—This once was poetic incense offered to an Emperor. It is now quoted as an axiom by the advocates for absolute monarchy.

Falsus honor juvat & mendax infamia terret
Quem nisi mendosum & mendacem? Lat. HORACE.
"False honour aids, and calumny deters, none but the vicious and the liar."—The man of spirit and integrity will equally despise the encomium and the aspersion which are founded upon falsehood.

"False honours please, and false reports disgrace,
"And trouble, whom? The vicious and the base."

Famæ damna majora, quam quæ estimari possint. Lat. LIVY.—"The injury done to character is so great, that it cannot possibly be estimated."—He who "robs me of my good name, makes me so poor indeed," that I never can have a full measure of reparation.

Fare—fac. Lat.—"Speak—do."— Motto of the Sc Baron FAIRFAX.

Fari quæ sentiat. Lat.—"To speak what he thinks." —The motto of the Earl of OXFORD, and of Lord WALPOLE.

Fas est et ab hoste doceri. Lat.—"It is fair to drive instruction even from an enemy."—He who notices th

the mistakes of a foe, gains from thence a lesson of advantage.

Fastidientis est stomachi multa degustare. Lat. SENECA.—"It proves a squeamish stomach to taste of many things."—A weak appetite, taken in any sense, is only to be allured by variety.

Fata volentem ducunt, nolentem trahunt. Lat. HORACE.—"The fates lead the willing, and drag the unwilling."—This accords only with the Pagan and Mahometan doctrine of Predestination. Some traces of it have been found amongst some Christian sects, but these we trust are now faded, and will shortly be forgotten.

Fata obstant. Lat.—"The fates oppose it."—It is in the destiny of things that the matters should be otherwise settled.

Fatetur facinus is qui judicium fugit. Lat. Law Maxim.—"He confesses his crime who flies from judgment."—His flight is a tacit admission of his guilt.

Favete linguis. Lat.—"Favour by your tongues."—Give attention whilst the business proceeds. A solemn admonition repeatedly given whilst the superstitious rites of the Romans were in the act of being performed.

Fax mentis, incendium gloriæ. Lat.—"The torch of the mind is the flame of glory."—Motto of the Ir. Earl of GRANARD.

Felices ter & amplius
Quos irrupta tenet copula, nec malis
Divulsus querimoniis,
Suprema citius solvet amor die. Lat. HORACE.
"Happy and thrice happy are those, who enjoy an uninterrupted union, and whose love, unbroken

by any sour complaints, shall not dissolve until the last day."—There is no happiness on earth exceeding that of reciprocal satisfaction in a conjugal state.

"Thrice happy they whose hearts are ty'd,
In Love's mysterious knot so close,
No strife no quarrels can divide;
And only death, fell death, can loose."

Felicitas multos habet amicos. Lat.—"Happiness has many friends."—All men court the intercourse of the prosperous.

Felicitas nutrix est iracundiæ. Lat. Proverb.—"Prosperity is the nurse of anger."—It leads men to indulge their passions and forget themselves.

Felix quem faciunt aliena pericula cautum. Lat.—"Happy are they who can learn prudence from the danger of others;"—As they do not purchase it by personal suffering.

Felix qui nihil debet. Lat.—"Happy is the man who owes nothing."

Felix qui potuit rerum cognoscere causas. Lat. VIRGIL.—"Happy is the man who is skilled in tracing effects up to their causes."

Felo de se. Law Term.—"A felon of himself."—A person of sound mind who voluntarily puts an end to his existence.

Femme couverte. Fr.—"A covered or married woman."

Femme sole. Fr.—"A spinster—a woman unmarried."

Feræ naturæ. Lat.—"Of a wild nature."—This phrase is generally used to describe those animals which, being of a wild and savage nature, are the common property

property of all. Tame animals, on the other hand, which are the absolute property of man, are called *Mansueta*, from *manui assueta*, "accustomed to the hand," or *domitæ naturæ*, "of a tamed and subdued nature."

Ferme ornée. Fr —"A decorated farm."—A farm in which, though ornament be introduced, its useful purposes are not overlooked.

Fertilior seges est alienis semper in agris
Vicinumque pecus grandius uber habet. Lat. OVID.
"The crop is always greater in the lands of another, and the cattle of our neighbour are deemed more productive than our own."—Such is the nature of man; most persons are of opinion, that they have not their proper share in the goods of Fortune.

Festina lente. Lat. AUGUSTUS CÆSAR.—"Hasten slowly."—Do not let impetuosity betray you into imprudence. This, by a miserable pun, is taken as the motto of the ON-SLOW family; and also of the Irish Baron DUNSANY.

Festinare nocet, nocet & cunctatio sæpe;
Tempore quæque suo qui facit, ille sapit.
Lat. OVID.
"It is injurious to hasten, and delay is also frequently injurious.—That man is wise, who does every thing in its proper time."—The prudent man will equally avoid the extremes of tardiness and of precipitation.

Festinatio tarda est. Lat.—"Haste is slow."—Precipitancy seldom attains its object.

Festinat rapido cursu decurrere velox
Flosculus augustæ, miseræque brevissima vitæ
Portio: dum serta, unguenta, puellas
Poscimus, obrepit non intellecta senectus.
Lat. JUVENAL.
"The

"The flower of our short-lived existence fades rapidly into decline; its course is speedily terminated:—whilst we call for garlands, for perfumes, and for girls, old age steals upon us by surprise."—No other explanation of this serious monition is necessary, than to say that the Romans wore wreaths of roses, and were perfumed at their banquets.

Fête champêtre. Fr.—"A rural feast."—An entertainment, with rustic sports, given in the open air.

Fiat. Lat.—"Let it be done."—A word used to signify a peremptory and decisive order.

Fiat justitia, ruat cælum. Lat.—"Let justice be done though the heavens shall fall —Though ruin should ensue, let justice take its course.

Fiat lux. Lat.—"Let there be light."

Fictæ voluptatis causæ sint proximæ veris.

Lat. HORACE.

"Let the feigned sources of pleasure be as near as possible to the true."—This is a judicious advice to poets. In indulging the imagination, let not the departure be too great from probability.

Fide & fortitudine. Lat.—"By faith and fortitude."—Motto of the Earl of ESSEX.

Fidélité est de Dieu. Fr.—"Fidelity is of God."—Motto of the Ir. Visc. POWERSCOURT.

Fide & fiduciâ. Lat.—"By faith and courage."—Motto of the Sc. Earl of ROSEBERRY.

Fidei coticula crux. Lat.—"The cross is the touchstone of faith."—Motto of Earl CLARENDON, Earl JERSEY, and of the *Ir.* Earl GRANDISON.

Fideli certa merces. Lat.—"The faithful are certain of their reward."—Motto of Earl BORINGDON.

Fidelis

Fidelis ad urnam. Lat.—"Faithful to the ashes."—Motto of the *Irish* Baron SUNDERLIN.

Fideliter. Lat.—"Faithfully."—Motto of the *Scotch* Baron BANFF.

Fide & amore. Lat.—"By faith and love."—Motto of the Earl of HERTFORD.

Fides probata coronat. Lat.——"Approved faith crowns."—Motto of the *Scotch* Earl MARCHMONT.

Fides sit penes Auctorem. Lat.—"Let the faith be with the author."—A phrase often used, when a writer citing a supposed fact, chooses to cast the responsibility on the person who had previously given it to the public.

Fidus & audax. Lat.—"Faithful and intrepid."—Motto of the *Irish* Baron LISMORE.

Fieri facias. Law Lat.—"Cause it to be done."—A judicial writ addressed to the sheriff, empowering him to levy the amount of a debt, or damages recovered.

Fille de joie. Fr.—"A daughter of pleasure."—A prostitute.

Filius nullius. Lat.—"The son of nobody."—A bastard, so called because, by common law, he cannot have an inheritance.

Finem respice. Lat.—"Look to the end.—Motto of Lord CLIFTON.

Finis coronat opus. Lat.—"The end crowns the work."—It is impossible to decide on the merits of an affair, until it is completely terminated.

Flagrante bello. Lat.—"Whilst the war is raging."—*During hostilities.*

Flagranti delicto. Lat.—"In the commission of crime."—A person apprehended *flagranti del* with full evidence of his guilt.

Flamma per incensas citius sedetur aristas. La "The flames are sooner to be extinguished, w once spread amongst the standing corn."—Th figuratively applied to the rapid propagation of destructive opinion, whether political or religio

Flebile ludibrium. Lat.—"A sad mockery."—A rision to be lamented of something highly just respectable.

Flebit & insignis tota cantabitur urbe.

Lat. HORAC

"He shall regret it, and become the sad bui of some merry song."—Spoken of any one shall provoke the indignation of the poet.

Flectere si nequeo superos, Acheronta movebo.

Lat. VIR

"If I cannot influence the gods, I shall mov hell."—Acheron, a river of the infernal regions the Pagan mythology, is here put figuratively the whole. This language is frequently put the mouth of a political opponent, of whom supposed, that if he cannot effect his purpose laudable means, he will still endeavour to e them by resorting to the worst and lowest agen

Flecti non frangi. Lat.—"To bend, not to break. Motto of the *Irish* Viscount PALMERSTON.

Flèche. Fr. mil. term.—"An arrow."—A small open to your army, but with a ditch and br work towards the enemy. It is so called fron resemblance to the point of that weapon.

Floriferis ut apes in saltibus omnia limant.

Lat. LUCI

"As bees taste of every thing in flowery law

They collect the most precious juices of every flower.—The motto is generally chosen by selectors, who either cull, or affect to cull the beauties of many authors.

Fœcunda culpæ sæcula nuptias
Primum inquinavere & genus & domos.
Lat. HORACE.

"This age, fertile of guilt, has first polluted the marriage bed, and with it our houses and our race."—The poet seems to have calculated this quotation for the meridian of London at the commencement of the 19th century.

Fœcundi calices quem non fecere disertum. Lat. HOR. —"Whom has not the inspiring bowl made eloquent!"—Every man can converse with fluency when his spirits have been raised by wine.

Fœnum habet in cornu. Lat. Prov.—"He carries hay upon his horn." It was the custom of the ancients to put a wisp of hay about the horns of a mad bull. He bears evident signs of madness.

Formidabilior cervorum exercitus, duce leone, quam leonum cervo. Lat. Prov.—"An army of stags is more to be feared under the command of a lion, than an army of lions led by a stag."—A proverb which intimates that less depends on the discipline or valour of an army than on the skill and ability of its general.

Formosa facies muta commendatio est. Lat. LABER. —"A pleasing countenance is a silent recommendation."

——— *Forsan & hæc olim meminisse juvabit:*
Durate & rebus vosmet servate secundis.
Lat. VIRG.

"Perhaps the remembrance of these events may prove a source of future pleasure. Endure them therefore

therefore, and reserve yourselves for more prosperous circumstances."—A most powerful appeal to companions in adversity.

Forsan miseros meliora sequentur. Lat. VIRG. "Perhaps a better fate awaits on the afflicted."—A topic of consolation similar to the preceding.

Forte scutum salus ducum. Lat.—"A strong shield is the safety of commanders."—Motto of the *Irish* Earl of CLERMONT. The three first syllables form a pun on the family name, *Fortescue.*

Fortem posce animum. Lat.—"Wish for a strong mind."—Motto of Lord SAY and SELE.

Fortes fortuna juvat. Lat.—"Fortune assists the bold."—Vigorous enterprise is commonly successful.

Forti & fideli nil difficile. Lat.—"Nothing is difficult to the brave and faithful."—Motto of the *Irish* Baron MUSKERRY.

Fortis sub forte fatiscet. Lat.—"A brave man will yield to a braver man."—Motto of the *Irish* Earl of UPPER OSSORY.

Fortis cadere, cedere non potest. Lat.—"The brave man may fall, but cannot yield."—Motto of the *Irish* Earl of DROGHEDA.

Fortiter & recte. Lat.—"Courageously and honourably."—Motto of Lord HEATHFIELD.

Fortiter geret crucem. Lat.—"He will bravely support the cross."—Motto of the *Irish* Baron DONAGHMORE.

Fortior & potentior est dispositio legis quam hominis. *Lat. Law* Max.—"The disposition of the law *is of greater* force and potency than the disposition

of

of man."—Thus a man, having granted a lease for years, cannot overthrow this grant by any surrender of his interests.

Fortitudine & prudentia. Lat.—"By fortitude and prudence."—Motto of Earl POWIS.

Fortunæ cætera mando. Lat.—"I commit the rest to fortune."—I have made the wisest arrangements in my power, but I still know that I am not beyond the reach of accident.

Fortunæ filius. Lat. HORACE.—"A son of Fortune."—A person highly favoured by that blind Deity.

Fortunæ majoris honos, erectus & acer.
Lat. CLAUDIAN.
"A man who reflects honour on his distinguished situation: of an erect and bold spirit."

Fortuna multis dat nimium, nulli satis. Lat. MART. —"Fortune gives too much to many, but to none enough."—No man, be his possessions ever so great, is content with that which he actually possesses.

Fortuna, nimium quem fovet, stultum facit. Lat. Prov. —"Fortune, when she caresses a man too much, makes him a fool."—Even the wisest may be intoxicated by a long succession of prosperity.

Fortuna vitrea est, tum cum splendet frangitur. Lat. SYRUS.—"Fortune is made of glass, when she shines she is broken."—She has all its splendour and all its brittleness.

Fortuna opes auferre, non animum, potest. Lat. SENECA.—"Fortune can take away riches, but cannot deprive of courage."—A man of strong mind *rises superior to* all the vicissitudes of fortune.

Fortuna sequatur. Lat.—"Let fortune follow."—Motto of the Earl of ABERDEEN.

Foy pour devoir. Fr.—"Faith for duty."—Motto of the Duke of SOMERSET.

Foy en tout. Fr.—"Faith in every thing."—Motto of the Earl of SUSSEX.

——— *Fragili quærens illidere dentem*
Offendet solido. Lat. HORACE.
"He (my adversary) in seeking to fasten on a weak part, shall find a firm resistance."—If his malice be directed towards me, he shall meet with an unlooked-for and plenary punishment.

Fraises. Fr.—Pointed stakes used in fortification.

Frangas non flectas. Lat.—"You may break, but not bend me."—Motto of the Marquis of STAFFORD.

Fraus est celare fraudem. Lat. Law Maxim.—"It is a fraud to conceal a fraud."—On such a concealment devolves a share in the guilt.

Fronti nulla fides. Lat.—"There is no trusting to the countenance."—We cannot judge by appearances.

Fruges consumere nati. Lat.—"Men who are only born to devour provisions."—The worthless who live and die without having rendered a service to society.

Frustra fit per plura, quod fieri potest per pauciora. Lat.—"That is idly done by many, which may be done by a few."—This maxim, though it may be variously applied, is generally used to enforce the position—that it is better to proceed by negociation than by warfare.

Frustra laborat qui omnibus placere studet. Lat. *Prov.*—"He labours vainly who endeavours to please

please every person."—Exemplified in the popular fable of the old Man, his son, and the ass.

Fugam fecit. Lat. Law phrase.—"He has taken to flight."—Used when it is found by inquisition, that a person has fled for felony, &c.

Fuge magna, licet sub paupere tecto,
Reges & regum vitâ præcurrere amicos.
Lat. HORACE.

"Avoid greatness; in a cottage there may be found more real happiness, than kings or their favourites enjoy in palaces."

Fugiendo in media sæpe ruitur fata. Lat. LIVY.—"By flying, men often meet the very fate which they wish to avoid."—Prudence is sometimes defeated by chance, and produces the same consequences with rashness.

Fuimus. Lat.—"We have been."—Motto of the Earl of AYLESBURY, and of the *Scotch* Earl ELGIN.

Fuit Ilium. Lat. VIRG.—"Troy *has* been."—That which was the object of contention exists no more.

Functus officio. Lat.—"Discharged of duty."—He is *functus officio*—his official power no longer exists.

—— *Fungar vice cotis acutum*
Reddere quæ ferrum valeat, exsors ipsa secandi.

"I shall perform the office of a whet-stone, which can make other things sharp, though it is itself incapable of cutting."—A dialectic writer may instruct others to do that well, which he is himself wholly incapable of performing.

"I'll play the Whet-stone, useless and unfit
"*To cut myself*—I'll sharpen others' Wit."

Furiosus furore suo punitur. Lat. Law Maxim.—"A madman or lunatic is punished by his own madness."—If a madman kill any person, he shall not suffer for the act, because being deprived of memory and understanding, by the hand of God, he is regarded as having broken the mere words of the law, but not the law itself.

Furor. Lat.—"A rage."—*Furor loquendi,* an eagerness for speaking.—*Furor scribendi,* an itch for writing.——Vide *Cacoethes.*

—— *Furor arma ministrat.* Lat. VIRG.—"Their rage supplies them with weapons."

Furor fit læsa sæpius patientia. Lat. Prov.—"Patience when too often outraged is converted into madness."—There is a certain degree of irritation which is beyond all endurance.

Fuyez les procès sur toutes choses: la conscience s'y interesse, la santè y altère, les biens s'y dissipent. Fr. LA BRUYERE.—"Avoid law-suits beyond all things: they influence your conscience, impair your health, and dissipate your property."

G.

Gaiété de cœur. Fr.—"Gaiety of heart."—Sportiveness. High animal spirits.

Gardez bien. Fr.—"Take care"—Motto of the *Scotch* Earl of EGLINTON.

Gardez la foy. Fr.—"Keep faith."—Motto of Earl POWLETT.

Gardez la foi. Fr.—"Guard the faith."—Motto of the *Irish* Baron KENSINGTON.

Gaudetque viam fecisse ruinâ. Lat. LUCAN—"He rejoices to have made his way by ruin."—This is the

the character given by the poet to Cæsar. It will equally suit any other ambitious despot, who, in the pursuit of his object, is regardless of the havock, which he may occasion amongst the human race.

Gaudet tentamine virtus. Lat.—"Virtue rejoices in temptation."—Motto of Earl DARTMOUTH.

Gaulois. Fr.—"Old French."

Gens d'église. Fr.—"Churchmen."

——— *de guerre.* Fr.—"Military men."

——— *de condition.* Fr.—"People of rank."

——— *de peu.* Fr.—"The meaner sort of people."

Genus irritabile vatum. Lat.—"The irritable tribe of Poets."—Proverbially used, in consequence of the acrimony which generally enters into any contest between writers of this class. An English poet has described in terms still more forcible,

"The jealous, waspish, wrong-head, rhyming race."

Gibier de potence. Fr.—"Game for the gallows."—Anglice, *Newgate birds.*

Gladiator in arena consilium capit. Lat.—"The gladiator takes counsel on the stage where he is to fight."—The man asks for that advice in the very hour of danger, which he should previously and in a cooler moment have solicited.

Gloria virtutis umbra. Lat.—"Glory is the shadow (i. e. the companion) of virtue."—Motto of the *Irish* Baron LONGFORD.

Γνωθι σεαυτον. *Gnothi seauton.* Gr.—"Know thyself."—The saying of SOLON, one of the seven wise men of Greece. A precept at once the most necessary *and* the most difficult to be obeyed.

Gorge. Fr. Miliary Term.—" A strait or narrow pass."

Goutte a goutte. Fr.—" Drop by drop."

Græculus esuriens ad cælum jusseris ibit.
Lat. JUVENAL.
" A poor hungry Greek, if you order him, will even go to heaven."—That is, will attempt the thing the most difficult.—This was the reproach of Imperial Rome to the natives of the Greek provinces who resorted to that metropolis. It has latterly been applied to those supple Frenchmen, who swarm in every capital, as in the following lines:

" For every art a starving Frenchman knows,
" And bid him go to hell, to hell he goes."

Gram. loquitur, Dia. vera docet, Rhe. verba colorat, Mu. canit, Ar. numerat, Geo. ponderat, As. docet astra. Lat.—This is a definition given by the schoolmen in verse, to assist the memory, of what are called the seven liberal sciences.—" *Grammar* speaks, *Dialectics* teach the truth, *Rhetoric* gives colouring to our speech, *Music* sings, *Arithmetic* numbers, *Geometry* weighs, and *Astronomy* teaches the knowledge of the stars."

Grata superveniet quæ non sperabitur hora. Lat.—" The hour of happiness shall come, more gratifying when it is not expected."—This is a general topic of consolation to the unfortunate. The Quotation may intimate also that blessings anticipated, are not by any means so well relished as those which come upon us by surprise.

Gratis. Lat.—" For nothing."—Free of cost.

Gratis anhelans, multa agendo nil agens. Lat. PHÆDRUS.—" Panting without a cause, and in affecting

ing to do much, really doing nothing."—The description of a busy, pompous blockhead.

Gratis dictum. Lat.—"Said for nothing."—Spoken of a transitory observation, which makes nothing to the argument.

Gratior ac pulchro veniens in corpore virtus. Lat. VIRGIL.

"Even virtue is more fair, when it appears in a beautiful person."—Beauty lends a grace even to intrinsic worth. This corresponds in some degree with the aphorism of Queen Elizabeth, "that a good face is the best letter of recommendation."

Grave virus munditias pepulit. Lat. HORACE.—"The virulence of the poison has destroyed all that was sound and healthy."—This phrase is often used to mark some spreading cancer in the political world.

Graviora quædam sunt remedia periculis. Lat. Prov.—"Some remedies are worse than the disease."

Gravis ira regum semper. Lat. SENECA.—"The anger of kings is always severe."—Those who possess unlimited power are vindictive from habit.

Grossiéreté. Fr.—"Grossness."—Rudeness in conversation.

Guerre à mort. Fr.—"War till death."

Guerre à l'outrance. Fr.—"War to the uttermost."—Two phrases which it is to be hoped posterity will remember only as having disgraced the commencement of the 19th century.

Gutta cavat lapidem non vi sed sæpe cadendo. Lat. Prov.—"The drop hollows the stone not by its force but by the frequency of its falling."—That may be done by gradual effort, which is not to be accomplished by sudden violence.

H.

Habeas corpus. Law Lat.—"You may have the body."—This is the great writ of English liberty. It lies where a person, being indicted and imprisoned, has offered sufficient bail, which has been refused, though the case be bailable; in this case he may have an *habeas corpus* out of the King's Bench, in order to remove himself thither, and to answer the cause at the bar of that court.

Habeas corpus ad prosequendum. Law Lat.—"You may have the body, in order to prosecute."—A writ for the removal of a person for the purpose of prosecution and trial in the proper county.

Habeas corpus ad respondendum. Law Lat.—"You may have the body to answer."—A writ to remove a person confined in any other prison, to answer to an action in the King's Bench.

Habeas corpus ad satisfaciendum. Law Lat.—"You may have the body to satisfy."—A writ which lies against a person in the Fleet prison, &c. to charge him in execution.

Habemus confitentem reum. Lat. CICERO.—"We have before us a criminal who confesses his guilt."

Habemus luxuriam atque avaritiam, publice egestatem, privatim opulentiam. Lat. SALLUST.—"We have luxury and avarice, public debt and private opulence."—This is the description of Rome, put by the historian in the mouth of CATO. It will bear a modern application.

Habere facias possessionem. Lat. Law Term.—"You shall cause to take possession."—This is a writ which lies where a man has recovered a term for

years

years in an action of ejectment, and it is directed to the sheriff in order to put the plaintiff into possession.

Habere facias visum. Law Lat.—"You shall cause a view to be taken."—This is a writ which lies in several cases, as in Dower, Formedon, &c. where a view is to be taken of the lands or tenements in question.

Habet aliquid ex iniquo omne magnum exemplum, quod contra singulos, utilitate publica rependitur. Lat. TACITUS.—"Every great example of punishment has in it some tincture of injustice, but the sufferings of individuals are compensated by the promotion of the public good."

Hæc generi incrementa fides. Lat.—"This faith will furnish new increase to our race."—This faith will be of service to our descendants.—Motto of Marquis TOWNSHEND.

Hæc olim meminisse juvabit. Lat. VIRG.—"It will be pleasing to recollect these things hereafter."—There is a melancholy pleasure in the recollection of past misfortunes.

Hæc studia adolescentiam alunt, senectutem oblectant, secundas res ornant, adversis solatium & perfugium præbent, delectant domi, non impediunt foris, pernoctant nobiscum, peregrinantur, rusticantur. Lat. CICERO.—"These (literary) studies are the food of youth, and the consolation of age: they adorn prosperity, and are the comfort and refuge of adversity: they are pleasant at home, and are of no incumbrance abroad: they accompany us at night, in our travels, and in our rural retreats."

Hæ nugæ in seria ducent mala. Lat.—"These trifles will lead into serious mischief."—That which is considered as mere sport, may have a ruinous tendency.

Hæredis fletus sub persona risus est. Lat. Prov.—"The weeping of an heir is laughter under a mask."—He affects to mourn in order to conceal his secret joy.

Hæres jure representationis. Lat.—"An heir by the right of representation."—This is spoken of a grandson, who shall inherit from his grandfather, because in such case he represents and stands in place of his father.

Hæres legitimus est quem nuptiæ demonstrant. Lat. Law Max.—"He is the lawful heir whom marriage points out to be such."—A child born within wedlock, be it ever so soon after, is in law legitimate, and heir to the husband of his mother.

Hæret lateri lethalis arundo. Lat. VIRGIL.—"The deadly arrow still sticks in his side."—Applied to persons continually pursued by their passions or remorses.

Hæ tibi erunt artes. Lat. VIRG.—"These shall be thy arts."—These are the pursuits to which you should direct your attention.

Hæ tibi erunt artes, pacisque imponere morem
Parcere subjectis & debellare superbos.
Lat. VIRGIL.

"These shall be thy arts, to impose the conditions of peace, to spare the lowly, and pull down the proud."—This is the character of a beneficent conqueror.—In poetical translation,

—To tame the proud, the fettered slave to free;
These are imperial arts, and worthy thee.

Hanc veniam petimus damusque vicissim. Lat HORACE.—"We give this privilege and receive it in *turn.*"—This line is applied and is particularly applicable to authors who, as none of their works can attain

attain perfection, should be mutually indulgent. It is scarcely necessary to remark how much the reverse of this precept prevails in practice!

Haro. Fr.—" Hue and cry."

Haud facile emergunt quorum virtutibus obstat
Res angusta domi. Lat. JUVENAL.
—" Those rise with difficulty whose virtues or talents are incumbered or depressed by poverty." —This is a maxim which cannot be rendered more clear by any periphrase.

Haud inscia ac non incauta futuri. Lat. VIRGIL.—" Neither ignorant nor incautious with respect to the future."—A motto not unfairly taken by a person informed on the subject in controversy, and who has well weighed its consequences.

Haud passibus æquis. Lat. VIRGIL.—" Not with equal steps."—This, which was used literally by the poet to mark the unequal paces with which *Æneas* and his infant son *Iulus* issued from burning Troy, is now metaphorically applied to two men who pursue the same object, but with powers of attainment altogether different.

Hauteur. Fr.—" Height."——Metaphorically used, " Haughtiness."

Haut et bon. Fr.—" Great and good."—Motto of the *Irish* Viscount DONERAILE.

Haut goût. Fr.—" High flavour."—As in venison, &c. long kept. By the vulgar it is used to denote a near approach to putrescency.

Heu! quam difficile est crimen non prodere vultu! Lat. OVID.—" Alas! how difficult it is to prevent the countenance from betraying guilt."

Heu! quam difficilis gloriæ custodia est. Lat. SYRUS.—"How difficult, alas! is the custody of glory?"—How much more easy it is, in many cases, to attain, than to preserve a high reputation?

Εὕρηκα. Gr. *Heureka.*—"I have found it."—This was the exclamation of *Archimedes*, the Syracusan, when on immersing his body in the bath he discovered the means of ascertaining the purity of the golden crown made for Hiero, from the space which it would occupy in water.—It is now used mostly in ridicule, to mark an affected importance annexed to an insignificant discovery.

Heu! totum triduum. Lat. TERENCE—"What! three whole days."—Can you be absent from your mistress for such a term?—A satire on the impatience of lovers.

Hiatus maxime deflendus. Lat.—"A chasm or (deficiency) very much to be lamented."—This phrase is often to be found in the editions of the ancient classics, to mark some loss sustained through the ravages of time. It is now sometimes used in ridicule, to mark some passage omitted through design.

Hic est aut nusquam quod quærimus. Lat.—"What we seek is either here or no where."—In our search after happiness we miss the good which is immediately before us, and direct our enquiries to that which either does not exist, or is unattainable.

Hic et ubique. Lat.—"Here and there and every where."—Used to mark a perpetual change of place.

Hic finis fandi. Lat.—"Here was an end to the discourse,"—or—here let the conversation terminate.

—— *Hic murus aheneus esto,*
Nil conscire sibi, nulla pallescere culpa.
Lat. HORACE.

" Let this be thy brazen wall of defence, to be conscious of no guilt, and not to turn pale on any charge."—These often-quoted lines import in substance—that the consciousness of innocence forms our best security.

Hic niger est; hunc tu Romane caveto. Lat. HOR.—" That man is of a black character; do you, Roman, beware of him."—The word "black," was used by the Latins to mark every thing which they deemed either wicked or unfortunate. The quotation is frequently used as a conclusion after summing up a man's bad qualities.

Hic patet ingeniis campus: certusque merenti
Stat favor: ornatur propriis Industria donis.
Lat. CLAUDIAN.

" Here is a field open for talent;—here merit will have certain favour—and industry will have its due reward."—Such a field but rarely presents itself. The quotation often presents itself to projectors whose hopes are bolder than their expectations.

——*Hic vivimus ambitiosa*
Paupertate omnes. Lat. JUVENAL.

" We all live here in a state of ostentatious poverty."—With most men it is the business of their life to conceal their wants.

ἱερὰ πικρά. *hiera picra.* Greek.—" The sacred bitter." —A medicine well known.

Hi motus animorum atque hæc certamina tanta,
Pulveris exigui jactu compressa quiescent.
Lat. VIRGIL.

" These movements of their souls, and these violent contests, will cease and be repressed only by throwing

ing a little dust."—This is used by the poet, when speaking of a conflict between two swarms of bees. It it applied in a different sense to the contests of the ambitious.

Hinc illæ lacrymæ. Lat.—"From hence proceed those tears."—This is the secret or remote cause of the discontents which have been expressed.

Hinc subitæ mortes, atque intestata senectus. Lat.—JUVENAL.—"Hence proceeds the number of sudden deaths, and of old men dying without a will."—The poet is speaking of luxury, which abridges the life of man, and most frequently takes off the hoary epicure by surprise.

His nunc præmium est, qui recta prava faciunt. Lat. TERENCE.

"There is a recompense in these days, for those who can make a right conduct appear in a wrong point of view."—There are to be found in all ages unprincipled men, whose bills of misrepresentation, to borrow a mercantile phrase, are accepted and paid by persons as unprincipled as themselves.

Hoc age. Lat.—"Do, or mind this."—Attend without distraction to the object immediately before you.

Hoc erat in votis. Lat. HORACE.—"This was in my wishes."—This was the chief or immediate object of my desire.

——*Hoc est vivere bis*
Vita posse priore frui. Lat. MARTIAL.

"It is to live twice when you can enjoy the recollection of your former life."

"When years no more of active life retain,
"'Tis youth renewed to laugh them o'er again."

——Hoc

——*Hoc fonte derivata clades*
In patriam, populumque fluxit. Lat. HORACE.—"From this source has the destruction flowed, which has overwhelmed the country and the people."—Used to mark the person who has originated, or the circumstance which has occasioned any great political mischief.

Iodie mihi, cras tibi. Lat.—"To-day to me, to-morrow it belongs to you."—A phrase very happily descriptive of the vicissitude of human affairs.

Iomine imperito nunquam quidquid injustius
Qui, nisi quod ipse facit, nihil rectum putat.
Lat. TERENCE.
"Nothing can be more unjust than the ignorant man, who thinks that nothing can be done rightly or perfectly, but that which is executed by himself."—In the habits and usages of common life, it will always be found that a practised man will concede and make allowance for those difficulties, which the supercilious blockhead fancies that he can overleap, and therefore is reluctant to admit.

Iominem pagina nostra sapit. Lat. MARTIAL.—"Our page relates to man."—Our themes are drawn from observation, and are intended for the practical use of mankind.

Iomines ad Deos nullâ re propius accedunt, quam salutem hominibus dando. Lat. CICERO.—"Men in no particular approach so nearly to the gods, as by giving health (or safety) to men."—We can in no way assimilate ourselves so much with the benign dispositions of the Creator of all, as by contributing to the health, comfort, and happiness of our fellow-creatures.

Iomines amplius oculis quam auribus credunt. Longum

iter

iter est per precepta, breve & efficace per exemp Lat. SENECA.—" Men trust rather to their e than their ears: the effect of precepts is theref slow and tedious, whilst that of example is su mary and effectual."

Homines nihil agendo discunt male agere. Lat. CAT —" Men by doing nothing, learn to do ill."— Idleness is the parent of almost every vice.

Hominis est errare, insipientis vero perseverare. Lat.— ". It is common to man to err, but it is the charac teristic of a fool to persevere."—A casual lap will happen to the wisest, but the indelible stam of folly must be affixed to those, who obstinatel shut their eyes against conviction.

Homo homini lupus. Lat. ERASMUS.—" Man is wolf to man."—The human race have been pre ing on each other, ever since the creation.

Homo homini aut Deus aut lupus. Lat. ERASMUS.— " Man is to man either a god or a wolf."—Nothi can be more contrasted than the human characte The benevolence of some consoles and relieve whilst the persecution of others destroys their fe low-men.

Homo multarum literarum. Lat.—" A man of mar letters."—A person endowed with various lear ing.

Homo solus aut Deus aut Dæmon. Lat.—" M alone is either a God or a Devil."—There is other being in existence which is capable of su violent extremes.

Homo sum, & humani a me nil alienum puto. La TERENCE.—" I am a man, and nothing whi relates to man can be foreign to my bosom."— This is the strong phrase of a philanthropist, whic

it is to be feared, is less frequently felt than it is quoted.

Honesta mors turpi vitâ potior. Lat. TACITUS.—"An honourable death is preferable to a degraded life."—Our revealed religion forbids the act of suicide; but amongst the ancients, it was a prevalent maxim, that a self-inflicted death was preferable to a life of disgrace.

Honesta quædam scelera successus facit. Lat. SENECA.—"Success makes some species of wickedness appear honourable."—This cannot be better illustrated than by the English epigram,

"Treason does never prosper, what's the reason?
"That if it prospers, none dare call it treason."

Honesta quam splendida. Lat.—"How splendid are things honourably obtained."—Motto of the Irish Visc. BARRINGTON.

Honi soit qui mal y pense. Old French.—"Evil be to him that evil thinks."—The motto of the kings of Great Britain.

Honor virtutis præmium. Lat.—"Honour is the reward of virtue."—This is an adage not always verified. It forms the motto of Lord BOSTON, and Earl FERRERS.

Honos alit artes. Lat.—"Honour supports the arts."—The liberal arts have never thriven in any state, where the professors did not receive, in addition to the mere recompense of their labour, the honorary marks of attention and distinction.

Hora è sempre. Ital.—"It is always time."—The motto of Earl POMFRET.

———*Horæ*

——*Hora*

Momento, cita Mors venit aut Victoria læta.

Lat. HORACE

"In one short hour comes either death or joy victory."—Spoken of a military life in which suspense, however painful, is seldom protracted,

Horrea formicæ tendunt ad inania nunquam;
Nullus ad amissas ibit amicus opes.

Lat. OVID

"As the ant does not bend its way to empt barns, so no friend will be found to haunt the pla of departed wealth."—This maxim is explained the kindred proverb; "*ubi mel, ibi apes.*" Whe the honey is, there the bees will be.

Hortus siccus. Lat. Literally.—"A dry garden."—A collection of the leaves of different plants preserved in a dried state. "The *Hortus siccus* dissent," BURKE. The opinions of Dissenters all their varieties.

Hotel Dieu. Fr.—"The house of God."—A common name in France for an hospital.

Huic maxime putamus malo fuisse nimiam opinionem ingenii atque virtutis. Lat. CORN. NEP. de *Themistocle.*—"What led in our opinion to his greatest misfortunes, was, that he entertained too high an opinion of his own valour and talents."—It has occurred in every age, and in every department of life, that men of the greatest ability have sunk and failed, merely from the over-rated opinion, which they have held of their own qualifications.

Huic versatile ingenium sic pariter ad omnia fuit, et natum ad id unum diceres, quodcunque ageret. Lat. LIVY.—"This man's parts were so convertible to all uses, that you would pronounce him to be born

for that, whatever he was doing."—This is the character of the elder CATO.

Humani nihil alienum. Lat.—" Nothing is foreign to me, which relates to man."—Motto of Earl TALBOT.

Humanum est errare. Lat.—" It is the lot of humanity to err."—This phrase was happily seized by the poet, when he at the same time availed himself of the contrast.

" To err is *human*, to forgive *divine*."

Υστερον πρoτερον. Gr. *Hysteron proteron.*—" The last put first."—The positions or arguments inverted from their natural order: or, as we familiarly say, " The cart put before the horse."

I.

Ibidem.—Ibid. Lat.—" In the same place."—A note of reference.

Ibit eo quo vis, qui zonam perdidit. Lat. HORACE.—" He will go where you will, who has lost his purse."—Poverty incites men to the most desperate actions.

Id cinerem, aut Manes credis curare sepultos?
Lat. VIRGIL.

" Do you think that this can affect the shade or ashes of the buried dead?"—Do you suppose that mortal cares can disturb the tranquillity of the grave?

——————*Idem velle & idem nolle, ea demum firma amicitia est.* Lat. SALLUST.—" To wish for and reject things with similar feelings is the only foundation of friendship."—True friendship can only spring from perfect sympathy.

—————— I de-

——— *I demens! & sævas curre per Alpes*
Ut pueris placeas & declamatio fias. Lat. JUV.

"Go, mad man! rush over the wildest Alps, t
you may please children, and be made the subjec
declamation."—Go, desperate man, and encour
the severest hazards, to be rewarded only by
most trivial consolations.

Id facere laus est quod decet, non quod licet. Lat. S
NECA.—"The man is deserving of praise w
considers, not what he may do, but what it is
coming him to do."

Id genus omne.—Lat. HORACE.—"All the persons
that description."—A phrase of contempt, as lo
jobbers, contractors, and *id genus omne*,—the rest
that rabble.

Id maximè quemque decet, quod est cujusque suum maxi
Lat. CICERO.—"That best becomes every m
which is more particularly his own," or in other a
coarser words, which he is "*best at.*"

Idoneus homo. Lat.—"A fit man."—A man of kno
ability.

Idoneus quidem mea sententia, præsertim quum & ipse e
audiverit, & scribat de mortuo; ex quo nulla susp
cio est amicitiæ causa eum esse mentitum. L
CICERO.—"A competent person in my opini
(to write of the deceased) as he was accustom
often to hear him, and published his sentimer
after the subject of them was no more: there
no reason therefore to suppose that his partiali
has misled him from the truth."

Ignavissimus quisque, & ut res docuit, in periculo n
ausurus, nimio verbis & linguâ feroces. Lat. T
CITUS.—"Every recreant who proved his timidit
in the hour of danger, was afterwards the mo

talkati

talkative and bold in his discourse."—The greatest coward in the field is generally found to be the loudest boaster after the battle.

Ignis fatuus. Lat.—"A foolish fire."—The meteor, or ignited vapour, commonly known by the name of "Will o' the Wisp."—It is applied metaphorically to a discourse or treatise, which, whilst it affects to enlighten, tends only to confound and mislead.

Ignoramus. Lat.—"We are ignorant."—This is the term used when the grand jury, empanneled on the inquisition of criminal causes, reject the evidence as too weak, to make good the presentment or indictment brought against a person, so as to bring him on his trial by a petty jury. This word, in that case, is endorsed on the back of the indictment, and all further proceedings against the party are stopped.—An *ignoramus* sometimes implies an uninformed blockhead.

Ignorantia facti excusat. Lat. Law Maxim.—"Ignorance of the fact excuses."—As if an illiterate man seals a deed which is read to him falsely, the same shall be void.

Ignorantia non excusat legem. Law Lat.—"The ignorance of the individual does not prevent the operation of the law."—Every man in these kingdoms is subject to the penalty of laws, which perhaps have never been duly promulgated.

Ignorant populi, si non in morte probâris
An scieris adversa pati. Lat. LUCAN.

"Future ages may be ignorant, if you had not proved in death, that you knew how to bear up against adverse circumstances."—This praise applied to POMPEY, has successively been given to *others, who deeming* themselves engaged in a good

cause, have known how to suffer death itself w equanimity.

Ignoscito sæpe alteri, nunquam tibi. Lat.—Of the sa purport with the following quotation.

Ignoscas aliis multa, nil tibi. Lat. AUSON.—" should forgive many things in others, but noth in yourself."

Ignoti nulla cupido. Lat.—" No desire is felt of t which is unknown."—The African or Ameri savage does not feel the want of European luxuri or coming nearer home, the villagers feel not t want of things which amongst their superiors considered as necessaries.

Ignotum per ignotius. Lat.—" That which is known by something more unknown."—He explained the matter—*ignotum per ignotius*—has offered as an illustration, that which tends to volve the matter in deeper obscurity.

Il aboye tout le monde. Fr. Prov.—" He snarls every body."

Il a de l' esprit comme quatre. Fr. Prov.—" He has much wit as four men."—A vulgar mode of scribing a superior genius.

Il a la mer a boire. Fr.—" He has to drink up sea."—He has entered on a prodigious enterpris

Il a le vin mauvais. Fr.—" He is quarrelsome when his cups."

Il a semé des fleurs sur un terrain aride. Fr.—" has planted flowers on a barren soil."—He bestowed literary decoration on a work, wh the nature of the subject rendered it almost i possible.

Il conduit bien sa barque. French Proverb.—"He steers his boat well."—He knows how to make his way through the world.

Il coute peu à amasser beaucoup de richesses, & beaucoup à en amasser peu. Fr.—"It requires but little effort to amass a great deal of riches, but it requires much effort to collect a little."—The man of property can easily enlarge his wealth; but the man who has nothing, is to maintain a hard struggle in his weak beginnings.—The first thousand, it has been elsewhere said, is more difficult of acquisition than the last million.

Il en est d'un homme qui aime, comme d'un moineau pris à la glu; plus il se debat, plus il s'embarrasse. Fr.—"It is with a man in love, as with a sparrow caught in bird-lime; the more he strives, the more he is entangled."

Il en fait ses choux gras. Fr. Prov.—"He thereby makes his cabbage fat."—He feathers his nest by it.

Il est comme l'oiseau sur la branche. Fr. Proverb.—"He is like the bird on the branch."—His disposition is too wavering.

Il est plus aisé d'être sage pour les autres, que pour soi-même. Fr. ROCHEFOUCAULT.—"It is more easy to be wise for other persons than for ourselves."—We can judge with more coolness where our own feelings are not immediately concerned.

Il est plus honteux de se defier de ses amis, que d'en être trompé. Fr. ROCHEFOUCAULT.—"It is more disgraceful to suspect our friends, than to be deceived by them."

Il faut attendre le boiteux. French Proverb.—"It is necessary to wait for the lame man."—This news is

doubtful, we must wait for the truth, which comes haltingly behind.

Il faut être reservé même avec son meilleur ami, lorsque cet ami témoigne trop de curiosité pour pénétrer votre secret. Fr. LA BRUYERE. "It is prudent to be on the reserve, even with your best friend, when he shows himself over-anxious to develope your secret."—In love affairs particularly, the confidence which you repose in your most intimate friend is not wholly divested of danger.

Il faut des plus grands vertus pour soutenir la bonne fortune que la mauvaise. Fr.—"It requires a greater share of virtue to sustain a situation of prosperity, than to support one of adversity."—Good fortune is apt to intoxicate the mind, which, on the contrary, is subdued and ameliorated in an adverse situation.

Iliacos intrà muros peccatur & extra. Lat. HORACE.—"They sin both within, and without the walls of Troy."—There are faults to be found on both sides.

Illa dolet vere quæ sine teste dolet. LAT. MART. "She grieves sincerely who grieves unseen."—Before company her grief may partake of affectation.

Ille crucem sceleris pretium tulit, hic diadema. Lat. JUVENAL.—"One man meets an infamous punishment for that crime, which confers a diadem upon another."—One murderer, for instance, ascends a throne, whilst another mounts a scaffold.

Ille fuit vitæ Mario modus, omnia passo
Quæ pejor fortuna potest; omnibus uso
Quæ melior. Lat. LUCAN.

"Such was the complexion of the life of *Marius*, that he had suffered the worst inflictions of Fortune,

tune, and enjoyed her choicest blessings."—He had led that life of vicissitude which alone can prepare a man equally to meet prosperity or adversity.

Ille igitur nunquam direxit brachia contra
Torrentem, nec civis erat qui libera posset
Verba animi proferre & vitam impendere vero.
Lat. JUVENAL.

"He never was that citizen who would attempt to swim against the torrent, who would freely deliver his opinion and devote his life for the truth."—This is an admirable description, though in negative terms, of the qualities of a good patriot.

———*Ille potens sui*
Lætusque degit, cui in diem
Dixisse VIXI; *cras vel atrâ*
Nube polum pater occupato
Vel sole puro non tamen irritum
Quodcunque retro est efficiet. Lat. HORACE.

"That man lives happy and in command of himself, who from day to day can say *I have lived.* Whether clouds obscure, or the sun illume the following day, that which is past is beyond recal."—That man who has lived for beneficent purposes, and laid up a store of good actions, has little to fear from any change, whilst "all is peace within."

Ille sinistrorsum, hic dextrorsum, unus utrique
Error, sed variis illudit partibus omnes.
Lat. HORACE.

"One deviates to the right, another to the left; the error is the same with all, but it deceives them in different ways"

"One reels to this, another to that wall,
"'Tis the same error that deludes them all."

Illi mors gravis incubat, qui notus nimis omnibus, ignotus moritur sibi. Lat. SENECA.—"Death must press heavily on that man, who being but too well known to others, dies at last in ignorance of himself."—The blackest horrors belong to him, who has passed a life of unreflecting wickedness.

Illæso lumine solem. Lat.—"With sight unhurt view the sun."—This is the quality ascribed to the eagle.—It has been assumed as the motto of Lord LOUGHBOROUGH.

Illud amicitiæ sanctum ac venerabile nomen
Nunc tibi pro vili, sub pedibusq. jacet.
Lat. OVID.

"The sacred and venerable name of friendship now by you trodden upon and despised."—You have perfidiously burst those bonds of friendship by which we were united.

Il n'a pas inventé la poudre. Fr. Prov.—"He was not the inventor of gun-powder."—He is no conjuror.

Il n'appartient qu'aux grands hommes d'avoir des grands défauts. Fr. ROCHEFOUCAULT.—"It belongs only to great men, to possess great defects."—Such defects are palliated at least, where great qualities can be pleaded as a set-off.

Il n'a ni bouche ni eperon. Fr. Prov.—"He has neither mouth nor spur."—He has neither wit nor courage.

Il ne fout pas eveiller le chât qui dort. Fr. Proverb.—"It is not right to waken the cat that sleeps."—You should not bring into question a dormant secret, or stir a sleeping mischief.

Il n'est sauce que d'appetit. Fr. Prov.—"Hunger is the best sauce."

Il ne sait sur quel pied danser. Fr. Prov.—"He knows not on which leg to dance."—He is at his wit's ends.

Il n'y a point au monde un si penible metier que celui de se faire un grand nom; la vie s'achève avant que l'on a, a peine ebauche son ouvrage. Fr. LA BRUYERE.—"There is not in the world so difficult an employ as that of getting a great name.—Life is closed, when the task has scarcely been begun."

Il n'y a point des gens, qui sont plus meprisés, que les petits beaux esprits, & les grands sans probité. Fr. MONTESQUIEU.—"There is no description of men so much despised, as your *minor* wits, and men of rank without probity."

Il n'y a point d'homme vertueux qui n'ait quelque vice, & de mechant qui n'ait quelque vertu. Fr.—"There is no virtuous man without some vice or weakness, or any wicked man who may not boast of some virtue."

Il sent de fagot. Fr. Prov.—"He smells of the faggot"—which is to burn him as an *heretic.*

Il vaut mieux tâcher d'oublier ses malheurs, que d'en parler. Fr.—"It is much better for a man to forget his misfortunes, than to talk of them."—He who is too querulous, not only feeds his own regret, but excites disgust in others.

Il volto sciolto, gli pensieri stretti. Ital. Prov.—"The countenance open, but the thought strictly confined."—This is the difficult maxim so strongly recommended by Lord CHESTERFIELD. It is

certain that the man who can assume an apparent frankness, and keep his opinion at the same time in sullen reserve, is fit for a politician,——or any thing else.

Il y a anguille sous roche. Fr. Prov.—"There is an eel under the rock."—There is a mystery in the affair.

Il y a bien des gens qu'on estime, parceque on ne les connoit point. Fr.—"There are many persons who are esteemed, only because they are not known."—There are many who mask their real disposition so successfully, as to be esteemed for qualities which they never possessed.

Il y a des gens qui resemblent aux vaudevilles, qu'on ne chante qu'un certain temps. Fr. ROCHEFOUCAULT.—"There are certain men whose fame is like that of a popular ballad, which is sung for a certain time, and then forgotten.".

Il y a des gens a qui la vertu sied presque aussi mal que la vice. Fr. BOURHOURS.—"There are some persons on whom virtue sits almost as ungraciously as vice."—There are those who detract from the intrinsic dignity of virtue, by their arrogance or austerity.

Il y a des gens degoutans avec du mérite, & d'autres qui plaisent avec des défauts. Fr.—"There are people of merit who are disgusting, and there are others who please with all their defects."—So much depends upon manner, suavity, and conciliation.

Il y a des reproches qui loucnt, & les louanges qui medisent. Fr. ROCHEFOUCAULT.—"There are some reproaches which form a commendation, and some praises which are in fact a slander."—There are some

some persons whose censure is praise, and whose praise is infamy.

Il y a encore de quoi glaner. Fr Prov —" There is something yet to be gleaned."—The subject is not wholly exhausted.

Imitatores! servum pecus. Lat. HORACE. —" Ye imitators! a vile herd." — Addressed to servile copyists, who shew at once their meanness and their weakness by living on the borrowed spoils of others.

Imperat aut servit collecta pecunia cuique. Lat. HORACE.—" Riches either serve or govern the possessor."—They are advantageous or hurtful, according to the uses to which they are turned.

Imperium facile iis artibus retinetur, quibus initio partum est. Lat. SALLUST.—" Power is easily retained by those means by which it was acquired." —It is generally gained by conciliation, and kept whilst that is continued. It is lost by oppression and intolerance.

Imperium flagitio acquisitum, nemo unquam bonis artibus exercuit. Lat. TACITUS. —" The power which was acquired by guilt has never been directed to any good end, or any useful purpose."— When command is obtained by crime, the power which is thus usurped is most generally abused.

Imperium in imperio. Lat.—" A government existing in another government."—An establishment existing under, but wholly independent of a superior establishment. An arrangement where the clashing interests must inevitably lead to confusion.

Impotentia excusat Legem. Lat. Law Max.—" Impotency does away the Law."—This maxim relates to the infirmity of certain persons whom the law

excuses from doing certain acts, as men in prison, ideots and lunatics, persons blind and dumb, &c.

Imprimatur. Lat.—"Let it be printed."—The phrase of permission to print in countries where the press is under a vexatious controul.—The word is figuratively used to denote that sort of authority.

Improbe amor, quid non mortalia pectora cogis? Lat. VIRGIL.—"Oh, wretched love! to what do you not impel the human breast?"—To what excesses do you not drive that heart, of which you have once taken the possession?

Improbe Neptunum accusat qui naufragium iterum facit. Lat. Prov.—"The man improperly blames the sea who is a second time shipwrecked."—He should have learned prudence from his first misfortune.

Improbis aliena virtus semper formidolosa est. Lat. SALLUST.—"To the wicked the virtue of other men is ever formidable."—They dread that which lowers them by comparison, and hate the excellence to which they cannot aspire.

Impromptu.—"In readiness."—A witticism made out of hand.

In amore hæc omnia insunt vitia; injuriæ,
Suspiciones, inimicitiæ, induciæ,
Bellum, pax rursus. Lat. TERENCE.

"In love there are all those evils,—wrongs, suspicions, enmities, treaties, and alternate war and peace."

In causa facili, cuivis licet esse diserto.
Lat. OVID.

"In an easy cause, any man may be eloquent."—The most indifferent orator may assume a triumphant air when he occupies "the 'vantage ground."

——*Incedimus per ignes*
Suppositos cineri doloso. Lat. HORACE.

"We tread on fires which are merely covered by by deceitful ashes."—We have subdued the obvious peril, but not the lurking danger.

Incidit in Scyllam qui vult vitare Charybdim. Lat. Prov.—"He falls into *Scylla* in struggling to escape *Charybdis.*"—The one was a rock, and the other a whirlpool, in the sea which divides Italy from Sicily.—When endeavouring to avoid one danger or mistake, we too frequently fall into another.

Inclusio unius est exclusio alterius. Lat. Law Maxim. —"The name of one being included supposes an exclusion of the other."—This is a maxim frequently used in arguments on testamentary devises. If of two persons of equal affinity, one is especially mentioned, it is supposed that the other was out of the intention of the testator.

In cælo quies. Lat.—"There is rest in heaven."—A motto usually found on funeral atchievements, commonly called hatchments.

In commendam.—This phrase of modern Latin is used to denote a person "*commended,*" or recommended, to the care of a living whilst the church is vacant. It is used by a fiction to permit a bishop to retain the profits of a living within or without his own diocese.

In curia. Lat.—"In the court."

Inde iræ. Lat.—"Hence proceed those resentments."

Index expurgatorius. Lat.—"A purging or purifying index."—A list formerly published under the authority of the Roman Pontiffs, specifying the

books which ought *not* to be read. This was continued until it was found, that the wayward wishes of those who could read, were almost uniformly directed to the treatises thus forbidden.

Indignante invidia florebit justus. Lat.—"The just man will flourish in despite of envy."—Motto of Ir. E. GLENDORE.

Indocti discant, ament meminisse periti. Lat.—"Let the unskilful learn, and let the learned improve their recollection."—This is a motto frequently prefixed to works of a general and useful tendency.

In dubiis. Lat.—"In matters of doubt."—In case of uncertainty.

In eâdem re, utilitas et turpitudo esse non potest. Lat. CICERO.—"Usefulness and baseness cannot exist in the same thing."—It is in vain to plead the advantages of a procceding, when those advantages are to be purchased by the loss of honesty or of honour.

Inerat Vitellio simplicitas ac liberalitas, quæ, nisi adsit modus, in exitium vertuntur. Lat. TACITUS.—"There was in *Vitellius*, a simplicity and a liberality, qualities which, unless taken in the degree, are generally ruinous to the possessor."—There are virtues the most amiable in private life, which exercised by a public man, beyond their due bonds, will ever be found dangerous in the extreme.

In esse. Lat.—"In being."

Inest sua gratia parvis. Lat.—"Even little things have their peculiar grace."

In ferrum pro libertate ruebant. Lat.—"For freedom they rushed upon the sword."—Motto of Earl LEICESTER.

Infinita

Infinita est velocitas temporis, quæ magis apparet respicientibus. Lat. SENECA.—"The swiftness of time is infinite, as is most evident to those who look back."—It is only by a retrospect to the years which have passed and been mis-spent, that we can discern and regret the velocity, with which they have escaped us.

In forma pauperis. Lat.—"In the form of a poor man."—According to the statute 11, Henry VII. any man who is too poor to meet the expences of suing at law or in equity, making oath that he is not worth more than 5l. after his debts are paid, and producing a certificate from a lawyer that he has just cause of suit, the judge in this case is to admit him to sue *in forma pauperis;* that is, without paying any fees to the counsel, attorney, or clerks.

In flagranti delicto. Lat.—"In the apparent guilt."—Taken in the very commission of the crime.

In foro conscientiæ. Lat.—"Before the tribunal of conscience."—In a man's own conviction of what is equitable.

Ingenii largitor venter. Lat. PERSIUS.—"The belly is the giver of genius."—Ironically spoken of those whose only *stimulus* to authorship is their poverty; but who, thus impelled,

——"Still, in despite
Of nature and their stars, will write."

Ingenio stat sine morte decus. Lat. PROPERT.—"The honours of genius are eternal."—This is the boast of many a poet. We know when it has been realized, as in the *Exegi Monumentum,* &c. of Horace; but most probably, in a myriad of instances, it has been made in vain.

Ingenium res adversæ nudare solent, celare secu Lat. HOR.—" In adversity those talents called forth, which are concealed by prosperit

———*Ingenuas didicisse fideliter artes*
Emollit mores, nec sinit esse feros. Lat. O
" To have studied carefully the liberal arts i surest mode of refining the grossness, and subd the harshness of the human mind."

Ingens telum necessitas. Lat. SENECA.—" Nec is a powerful weapon."—To provoke a needy is to encounter with desperation.

Ingrato homine terra pejus nil creat. Lat. AUSO " The earth never produced any thing worse ungrateful man."—See the following quotatior

Ingratum si dixeris omnia dicis. Lat.—" If you nounce a man ungrateful, you say all that ca urged against him."—Ingratitude is the *Aa* rod, which swallows up and comprizes in all the smaller vices.

Ingratus unus miseris omnibus nocet. Lat. SY —" One ungrateful man does an injury to all are wretched."—He by his baseness has per steeled the heart, which might otherwise have lieved their distresses.

In hoc signo vinces. Lat.—" In this sign thou s conquer."—This was the motto assumed by Emperor CONSTANTINE after having seen a C in the air which he considered as the presag victory. Motto of Lord ANNALY and of the Earl of ARRAN.

In hoc signo spes mea. Lat.—" In this sign is hope."—Motto of the Ir. Viscount TAAFFE.

Iniqua nunquam regna perpetua manent. Lat.

NECA.—" Authority founded on, or maintained by injustice, is never of long duration."

Iniquissimam pacem justissimo bello antefero. Lat.—" I prefer the most unjust peace to the justest war."—The horrors of war are so numerous and so afflicting, that peace should, at all times, be purchased at any price, short of national dishonour.

Initia magistratuum nostrorum meliora firma, finis inclinat. Lat. TACITUS.—" The discharge of our public offices is generally more exemplary in their commencement; its vigour declines towards the conclusion."—When men first enter into office they are alert and punctual, but towards the close of their functions they become relaxed and indifferent.—Our proverb of " New brooms," gives of this an apt, though a homely illustration.

In loco. Latin.—" In the place."—In the proper place. Upon the spot.

In medias res. Lat. HORACE.—" Into the midst of things."—Spoken generally of an author who rushes abruptly and without preparation into his subject.

In nova fert animus. Lat.—" My mind leads me to new matters, or to discuss new topics."—This is an hemistich: the following is the complete line.

In nova fert animus mutatas dicere formas. Latin. OVID.—" I am inclined to speak of bodies changed into new forms."—I am now to dwell on transformations or changes of a most singular nature.

Innuendo. Lat. Law Term.—" By signifying."—Thereby intimating.—A word much used in declarations of slander and libel to ascertain the application

plication to a person or thing which was previously named. An oblique hint.

In nullum avarus bonus est, in se pessimus. Lat. Pr—— —"The avaricious man is kind to no person, he is most unkind to himself."

In nullum reipublicæ usum ambitiosâ loquelâ inclarescit. Lat. TACITUS—"He became celebrated for affected and ambitious verbosity, attended with advantage whatever to the state."

In omnibus fere minori ætati succurritur. Lat. Law Maxim.—"In all cases relief is afforded to persons under age."—The law is so careful of persons of this description, that it will not suffer them to alienate, sell, or bind themselves by deed, unless it be for eating, drinking, schooling, physic, or such other matters as are absolutely necessary.

In omnibus quidem, maxime tamen in Jure, Æquitas est. Lat. Law Maxim.—"In all things, but particularly in the law, there is equity."—Equity is said to be a corrective of the law, where the latter is deficient on account of its generality.

Inopem copia fecit. Lat.—"His plenty made him poor."—His copiousness of ideas retarded and embarrassed his language.

In pace leones, in prælio cervi.—"In peace they are lions, in the battle deer."—They are blusterers and cowards.—"Lion-talkers, lamb-like fighters."

In perpetuam rei memoriam. Lat.—"To perpetuate the memory of the thing."—An inscription generally found upon pillars, &c. raised to commemorate any particular incident.

In pertusum ingerimus dicta dolium. Lat. PLAUTUS. —"We fling our sayings into a cask bored through."

through."—Our advice is wholly thrown away in that quarter.

ritto. Ital.—"Kept back."—Held in reserve.

in propria persona. Lat.—"In his own person."—In personal attendance.

puris naturalibus. Lat.—"In a purely natural state."—i. e. Stark naked.

Quinat egregios adjuncta superbia mores. Latin. CLAUDIAN.—"The best manners are stained by the addition of pride."—Even virtue itself is disgusting in a severe and haughty garb.

Insanire paret certa ratione modoque. Lat HORACE.—"He appears to be mad according to a certain mode and manner."—He has much method in his madness.

Insanus omnis furere credit cæteros. Lat. Proverb.—"Every madman thinks that all the rest of the world is mad."

In se magna ruunt. Lat. LUCAN.—"Great things are apt to rush against each other."—Two great powers are naturally inclined to jealousy, and thence to hostility.

In se totus teres atque rotundus. Lat. HORACE.—"Smooth, round, and collected in himself."—This is a brief but excellent description of a man of the world. The metaphor is taken from a bowl, which, launched from a firm hand, is not to be diverted from its course by slight obstacles.

Insitâ hominibus libidine alendi de industria rumore Lat.—"Men having in them a natural desire propagate reports."—All are eager to circulate the reports which have reached them, and, it must be stated also, to give something of their own.

Insita hominibus natura violentiæ resistere. Lat. TACITUS.—"To resist violence is implanted in nature of man."—The most degraded people will be aroused to action, when oppression has reached to a certain degree.

Inspicere tanquam in speculum in vitas omnium
Jubeo, atque ex aliis sumere exemplum sibi.
Lat. TERENCE.

"The lives of other men should be regarded as a mirror, from which we may take an example and a rule of conduct for ourselves."—The accurate observer of human life, in witnessing the follies of others, will thence derive to himself so many lessons of caution and correctness.

Instar omnium. Lat.—"One example may suffice for all."

In te Domine speravi. Lat.—"In thee, O Lord, have I put my trust."—Motto of the Sc. Earl of STRATHMORE.

Integer vitæ scelerisque purus
Non eget Mauri jaculis nec arcu. Lat. HORACE.

"The man who is pure of life, and unconscious of guilt, wants not the aid of Moorish bows and darts."—In most situations of life, the consciousness of innocence is our best shield and our firmest security.

Integra mens augustissima possessio. Lat.—"A mind fraught with integrity is the most august possession."—Motto of the Ir. Lord BLAYNEY.

In tenui labor, sed tenuis non gloria. Lat. VIRG.—"The labour was bestowed on a small object, but the fame of the achievement was not the less."—To do little things well, is in some cases highly honourable.

Inter arma leges silent. Lat.—"The laws are silent in the midst of arms."—During the violence of hostility but little attention is paid to the precepts of justice.

Interdum lacrymæ pondera vocis habent. Lat. OVID. —"Tears are sometimes equal in weight to words."—The poet might have said that they are in general of more effect.

Interdum populus recte videt. Lat.—"The people sometimes see aright."—They are occasionally deceived and misled; but they as often can judge, and with sound discretion.

Interdum stultus bene loquitur. Lat.—"Sometimes a fool speaks well."—Every man is entitled to attention, as a wise remark may occasionally drop from a person, whose previous discourse had offered no ground of expectation.

Intereret multum Davusne loquatur an Heros. Lat. HORACE.—"There is a great difference when *Davus* is speaking, and when a Hero."—The former is a servant: the rule is addressed to dramatic writers, who should always make their characters speak an appropriate language.

Inter nos. Lat.—"Between ourselves."

In terrorem. Lat.—"In terror."—As a warning.

Inter utrumque tene. Lat. Prov.—"Keep between both."—Steer through life a safe and middle course, avoiding equally all extremes.

Intra fortunam quisque debet manere suam. Lat. OVID.

"Every man should confine himself within the bounds of his own fortune."

In tran-

In transitu. Lat.—"On the passage."—Goods *in transitu* are goods consigned by one person to another, and which have not yet reached the consignee.

In turbas & discordias pessimo cuique plurima vis: & quies bonis artibus indigent. Lat. TACITUS. "In seasons of tumult and discord, bad men have most power; genius and goodness are only fostered by repose."—In times of revolution and disorder the dregs are forced upward, and talent and virtue are depressed. This, however, is only for a season, and that which is the scum will soon become the sediment.

Intus & in cute novi hominem. Lat. PERSIUS.—"I know the man internally and externally."—I have a thorough knowledge of his character.

Intuta quæ indecora. Lat. TACITUS.—"Those things that are unseemly are unsafe."—Men in certain situations should remember, that as much danger frequently arises from forfeiting the respect as from incurring the resentment of those who are beneath them.

In utroque fidelis. Lat.—"Faithful in both."—The motto of the Sc. Visc. FALKLAND.

Invidia Siculi non invenere tyranni
Tormentum majus. Lat. JUVENAL.

"The Sicilian tyrants never devised a greater punishment than envy."—The bull of *Perillus*, or the dungeon of *Dionysius*, the author means to say, were comparatively slight inflictions.

Invidus alterius macrescit rebus opimis. Lat. HOR.—"The envious man grows lean at the success of his neighbour."—Nothing can exceed the pining of

envy, under the supposition that a rival has outstripped him and may possibly succeed.

In vino veritas. Lat.—"There is truth in wine."—It extracts secrets from the reserved, and puts the habitual liar off his guard.

Invisa potentia, atq. miseranda vita eorum, qui se metui quam amari malunt. Lat. CORN. NEP.—"The power is hateful, and the life is miserable, of those who wish to be feared rather than beloved."—Every government must be odious which takes for its basis the terrors instead of the good wishes of the people.

Invitat culpam qui peccatum præterit. Lat. SYRUS.—"He who overlooks one crime invites the commission of another."

Ipsum sequitur honor. Lat.—"Honour follows him against his inclination."—Motto of the Ir. Marquis of DONEGALL.

Invita Minerva. Lat.—"*Minerva* (the goddess of wisdom) being unwilling."—The work was brought forth, *invita Minerva*, without any aid from genius, or from taste.

Ire vitium ducit culpæ fuga. Lat. HORACE.—"The avoiding of one fault sometimes leads into another."—Thus a writer, in avoiding dull prolixity, often flies into the opposite extreme of obscure brevity.

Ipse dixit. Lat.—"He said it himself."—On his *ipse dixit*—on his sole assertion.

Ipso facto. Lat.—"In the fact itself."—By the fact when it shall appear.

Ipso jure. Lat.—"By the law itself."—By the law when it shall be pronounced.

Ira furor brevis est. Lat. HORACE.—"Anger is short madness."—All the mischiefs of madness may be produced by a momentary passion.

Iram qui vincit, hostem superat maximum. Lat.—"He who subdues his anger conquers his greatest enemy."

——*Ira quæ tegitur nocet;*
Professa perdunt odia vindictæ locum.
Lat. SENECA.
"Concealed resentment alone is dangerous.——Hatred, when declared, loses its opportunity of revenge."

Iras & verba locant. Lat. MARTIAL.—"They let out for hire their passions and their words."—This is the severest sarcasm ever uttered against the gentlemen of the long robe, who, it intimates, not only hire out their eloquence, but can also feign a degree of passion proportioned to the magnitude of the fee.

Is maxime divitiis utitur, qui minime divitiis indiget. Lat. SENECA.—"He makes the best use of riches, who has the smallest share of personal wants."—By his self-denial, he has a larger disposable share to relieve the distresses of others.

Is mihi demum vivere, & frui animâ videtur, qui aliquo negotio intentus præclari facinoris, aut artis bonæ famam quærit. Lat. SALLUST.—"He alone appears to me to live, and to enjoy life, who being engaged in active scenes, seeks after reputation by some famous action, or some honest art."

Is ordo vitio careto, cæteris specimen esto. Latin.—"Let that order be free from vice, and afford an example to all others."—This was an ordinance contained in the Roman laws of the Twelve Ta-

bles, and addressed to the senatorial or patrician order.—The best example should come from the highest place.

Sapere non quod ante pedes modo est videre sed etiam illa, quæ futura sunt, prospicere. Lat. TERENCE.

"True wisdom consists not in seeing that which is immediately before our eyes, but in the foresight of that which is to arrive."—The ordinary politician judges of events only as they pass before him in review; but the exalted statesman, by combining the present with probable circumstances, will form something like an insight into futurity.

Ita comparatam esse naturam omnium, aliena ut melius videant & dijudicent, quam sua. Lat. TERENCE.—"The nature of all men is so formed, that they see and discriminate in the affairs of others, much better than in their own."—In the latter instance we are blinded by our feelings and prejudices:—in the former there is nothing to impede our natural perspicacity.

Ita finitima sunt falsa veris, ut in præcipitem locum non debeat se sapiens committere. Lat. CICERO.—"Falsehood borders often so nearly on the truth, that a wise man should not trust himself to the precipice."—He should be cautious of being deceived by appearances.

Ita lex scripta est. Lat.—"Thus the law is written."—A phrase used in polemics, to refer the adversary to the letter of the text in question.

Ita me Dii ament, ast ubi sim nescio. Lat. TERENCE.—"As God shall judge me, I know not where I am."—I am so confounded, that I know not what to do or say.

ly in its meaning similar to the French proverb quoted above.—"*Jeu de main*, &c."

Jour de ma vie. Fr.—"The day of my life."—Motto of Earl DELAWAR.

Jucunda atque idonea dicere vitæ. Lat. HORACE. "To describe whatever is pleasant and proper in life."—This line well describes the duty of the didactic poet.

Jucundi acti labores. Lat. CICERO.—"The labours and difficulties through which we have passed are pleasing to the recollection."

Jucundum & carum sterilis facit uxor amicum. Lat. JUVENAL.—"A barren wife will always produce a pleasant and engaging friend."—This is spoken in derision of the legacy-hunters; a race every where common and despicable; and who pay their court more assiduously, where there is no expectation of an heir.

Judex damnatur cum nocens absolvitur. Lat.—"The Judge is found guilty when a criminal is acquitted."—This is to be understood as applying only where prejudice or corruption has dictated the sentence.

Judicandum est legibus non exemplis. Lat. Law Maxim.—"The judgment must be pronounced from law, not from precedent."—As no two precedents, in the legal phrase, run together "on four legs," the strict letter of the law must be consulted.

Judicium Dei. Lat.—"The judgment of God."—This was the name given by our ancestors to the *ordeal*, i. e. walking blindfold over red hot ploughshares, &c. which has been long since disused.

Judicium parium, aut leges terræ. Lat.—"The judgment of our peers, or the law of the land."—It

is

is only by these, according to *magna charta*, that an Englishman can be condemned. This quotation from the Great Charter was adopted as his motto by the first Lord CAMDEN.

Jugulare mortuos. Lat.—"To stab the dead."—To exercise superfluous cruelty.

Juncta juvant. Lat.—"These things, when conjoined, mutually aid each other."—Individually considered, they are of little avail; but taken conjunctively, they form a strong body of evidence.

Jure humano. Lat.—"By human law."—By that law which is founded on the assent of men. It is generally used in opposition to the following:

Jure divino. Lat.—"By divine law."—This is the tenure by which, according to the high flying tories, the Kings of Great Britain hold their Crowns, without any reference to the will of the people.

Jus civile. Lat.—"The civil law."—The law of many European nations, and of some of our courts, particularly the Ecclesiastical, founded on the Code of JUSTINIAN.

Jus gentium. Lat.—"The law of nations."

Jus sanguinis, quod in legitimis successionibus spectatur, ipso nativitatis tempore quæsitum est. Lat. Law Maxim.—"The right of blood, which is regarded in all lawful inheritances, is found, in the very time of nativity."—It is the *Jus primogenituræ*, or right of eldership, that is principally respected, the maxim being, that the next of worthiest blood should always inherit.

Jus summum sæpe summa est malitia. Lat. TERENCE.—"Law enforced to strictness sometimes becomes the severest injustice."

Justitiæ soror fides. Lat.—"Faith is the sister of Justice."—Motto of Lord THURLOW.

Justum & tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni,
Mente quatit solidâ. Lat. HORACE.
"The man who is just and firm to his purpose will not be shaken from his fixed resolution, either by the mis-directing ardor of his fellow-citizens, or by the threats of any imperious tyrant."—This passage is often and properly quoted. It offers the finest picture of a statesman whose calmness and perseverance can equally resist the excesses of popular tumult, or the menaces of an arbitrary sovereign.

Justus propositi tenax. Lat.—"The just man is steady to his purpose."—The motto of Lord CHEDWORTH.

Juvenile vitium regere non posse impetum. Lat. SENECA.—"It is the fault of youth that it cannot govern its own violence."—It either knows not, or will not, consider, where the danger lies.

K.

Καιρον γνωθι. *Kairon gnothi.* Gr.—"Know your opportunity."—This was the advice of PITTACUS, one of the seven Grecian sages. To let slip an occasion is the greatest proof of imbecility.

Κατ' εξοχην. *Kat' exochen.* Gr.—"By way of excellence," or "of peculiar distinction."

L.

La beauté de l'esprit donne de l'admiration, celle de

l'ame donne de l'estime, & celle du corps de l'amour. Fr.—"The charms of wit excite admiration, those of the heart impress esteem, and those of the body provoke to love."

La beauté sans vertu est une fleur sans parfum. Fr. Prov.—"Beauty without virtue is like a flower without perfume."—It may retain its colour, but has lost its essence.

Labitur & labetur in omne volubilis ævum. Lat. HORACE.—"The stream still flows, and will continue to flow for every age."

La bonne fortune, & la mauvaise sont necessaires à l'homme, pour le rendre habile. Fr.—"Good and bad fortune are necessary to a man, in order to make him adroit and capable."—Few men are equal to the emergencies of life who have not experienced some of its vicissitudes.

Labor ipse voluptas. Lat.—"The labour itself is a pleasure."—Motto of Lord KING.

Labor omnia vincit. Lat. VIRGIL.—"Labour conquers every thing."—There are few difficulties which will not yield to perseverance.

Laborum dulce lenimen. Lat. HOR.—"The sweet solace of our labours."—The appellation is given by the poet to his favourite study.

La clemence des princes n'est souvent qu'une politique pour gagner l'affection des peuples. Fr. ROCHEFOUCAULT.—"The clemency of princes appears frequently to be nothing more than a measure of policy, calculated to gain the affections of the people."

La confiance fournit plus à la conversation que l'esprit. Fr. ROCHEFOUCAULT.—"Confidence is, in ge-

neral, found to furnish more to conversation than wit or talent.

La cour ne rend pas content; mais elle empêche qu'on ne le soit ailleurs. Fr. LA BRUYERE.—"The court does not make a man happy; but its habits prevent a man from enjoying happiness elsewhere."—He who has long been busied in ambitious pursuits, can find little pleasure in quiet and retirement.

La criaillerie ordinaire fait qu'on s'y accoutume, & que chacun la méprise. Fr.—"A clamorous abuse too often repeated, becomes so familiar to the ear as to lose its effect."—If you scold your servant inordinately for not rinsing a glass, he will scarcely feel your rebuke, when you charge him with a robbery.

La decence est le teint naturel de la vertu, & le fard du vice. Fr. Prov.—"Decency is the genuine teint of virtue, and the false colouring of vice."

La docte antiquité fut toujours vénérable
Je ne la trouve pas cependant adorable.
Fr. BOILEAU.

"To the learning of antiquity I pay all due respect and veneration, but I do not therefore hold it as sacred."—Some deference is due to that which the lapse of time has rendered venerable, but a gem dug from a *modern* is equally valuable with one which is taken from an *ancient* mine.

La durée de notres passions ne depend pas plus de nous, que la durée de notre vie. Fr. ROCHEFOUCAULT.—"The duration of men's passions depends no more upon themselves, than the duration of their life."

L'Adversité fait l'homme, & le bonheur les Monstres. Fr.—"Adversity makes men, but prosperity makes monsters."—The former braces and strengthens whilst

whilst the latter relaxes and debases the powers of the mind. To this general rule, however, there are great and numerous exceptions.

La faim chasse le loup du bois. Fr. Prov.—"Famine drives the wolf from the wood."—According to the English Proverb—Hunger breaks through stone walls.

La faveur met l'homme au dessus de ses égaux, & sa chute au dessous. Fr. LA BRUYERE.—"Favour places a man above his equals, and his fall or disgrace beneath them."

L'Affair s'achemine.. Fr.—"The business is going forward."

La foiblesse l'ennemi fait notre propre force. Fr.—"The weakness of the enemy forms a part of our own strength."—This is a maxim in war, where all advantages are fairly to be taken. There is a similar sentiment in another language.

Dolus an virtus quis in hoste requirat?

What matters it, whether the enemy has been defeated by stratagem or by valour?

La grande sagesse de l'homme consiste à connoître ses folies. Fr.—"The great wisdom of man consists in the knowledge of his follies."—To be convinced of our false steps is in some degree an advance towards wisdom.

L'Aigle d'un maison est un sot dans un autre. Fr. GRESSET.—"The eagle of one house is but a fool in another."

Laisser dire le monde, & toujours bien faire, c'est une maxime, qui etant bien observé assure notre repos, & etablit enfin notre reputation. Fr.—"To let the

world talk, and always to act well, is a principle of action, which, well observed, will secure our repose, and in the end establish our reputation."

La langue des femmes est leur épée, & elles ne la laissent pas rouiller. Fr. Prov.—" The tongue of a woman is her sword, which she seldom suffers to rust."—A sarcasm sufficiently severe on the proverbial loquacity of the sex in general.

La liberalité consiste moins à donner beaucoup, qu'à donner à propos. Fr. LA BRUYERE.—" Liberality does not consist so much in giving a great deal, as in giving seasonably."

La Liberté convive aimable
Met les doux couds sur la table. Fr. VOLTAIRE.
" Liberty, as an amiable guest, puts her two elbows on the table."—An attitude of intercourse, free and unrestrained.

L'Allegorie habite un palais diaphane. Fr. LE MIERRE.
" Allegory dwells in a transparent palace."—Its only use being to offer truth from the mirror of reflection, it should not be dimmed by obscurity.

La maladie sans maladie. Fr.—" The disease without a disease."—The hypochondriac distemper.

La marque d'un merite extraordinaire c'est devoir que ceux que l'envient le plus, sont contraints de le louer. Fr.—" The proof of extraordinary merit is to see that it extorts praise, even from those with whom it is an object of envy."

L'ame n'a point de secret que la conduite ne revèle. Chin. Prov.—" The soul has no secret which the conduct does not reveal."—The most practised hypocrite, cannot at all times conceal his secret feelings.

La moitié du monde prend plaisir à medire, & l'autre moitié à croire les medisances. Fr. Prov.—"One half the world takes a pleasure in detracting, and the other half in believing all that detraction utters."

La moquerie est souvent une indigence d'esprit. Fr. La Bruyere.—"Jesting, in some cases, only proves a want of understanding."

La morale trop austere se fait moins aimer, qu'elle ne se fait craindre: & qui veut qu'on profite de ses leçons, donner envie de les entendre. Fr.—"Morality, when too austere, is less beloved than feared: and he who wishes that others should profit from his lessons, should make those persons desirous of listening to them."

La mort est plus aisée à supporter sans y penser, que la pensée de la mort sans peril. Fr. Pascal.—"Death is itself more easy when it comes without previous reflection, than the thought of death even without the danger."

L'Amour de la justice n'est en la plupart des hommes, que la crainte de souffrir l'injustice. Fr. Rochefoucault.—"The love of justice is in most men nothing more, than the fear of suffering injustice."—Our anxiety on this subject may be traced to a motive of selfishness.

L'Amour est une passion que vient souvent sans savoir comment, & qui s'en va aussi de même. Fr.—"Love is a passion which frequently comes we know not how, and which quits us exactly in the same manner."

L'Amour & la fumée ne peuvent se cacher. Fr. Prov.—"Love and smoke are two things which cannot be concealed."—Of the passion of love the faintest

glimmerings give a strong light, as the smallest crevice will suffer a volume of smoke to escape.

L'Amour-propre est le plus grand de tous les flatteurs. Fr. ROCHEFOUCALT.—"Self-love is the greatest of all flatterers."—It is the lot of almost every man to flatter himself into an higher self-opinion, than can possibly be effected by the adulation of others.

L'Amour soumet la terre, assujettit les cieux—
Les rois sont à ses pieds, il gouverne les dieux.
Fr. CORNEILLE.

"Love rules o'er the earth and controuls the heavens—kings are at his feet, and gods are his subjects."—This extravagant flight, as it may be supposed, is seldom quoted but in the way of ridicule.

Langage des halles. Fr.—"The language of the markets."—Billingsgate.

La parfait valeur est de faire sans témoins, ce qu'on seroit capable de faire devant tout le monde. Fr. ROCHEFOUCAULT.—"True courage is shewn by doing, without witnesses, that which a man is capable of doing in the face of the world."—In the former case it is certain that ostentation has no share in the effort.

La Passion fait souvent un fou du plus habile homme, & rend souvent habiles les plus sots. Fr. ROCHEFOUCAULT.—"Love often makes a fool of the cleverest man; and as often gives cleverness to the most foolish."

La Patience est amère, mais son fruit est doux. Fr. J. J. ROUSSEAU.—"Patience is bitter, but its fruit is sweet."—Men are generally meliorated by suffering.

La Patience est la remède la plus sûr contre les calomnies:

le tems tôt ou tard découvre la vérité. Fr.—" Patience is the surest antidote against calumny. Time, sooner or later, will discover the truth."

La Philosophie, qui nous promet de nous rendre heureux, nous trompe. Fr.—" Philosophy, which promises to render us happy, deceives us."

La Philosophie triomphe aisement des maux passés & de maux à venir; mais les maux presens triomphent d'elle. Fr. ROCHEFOUCAULT.—" Philosophy can hold an easy triumph over the misfortunes which are past and to come; but those which are present triumph over her."—By philosophy we are taught to dismiss our regrets for the past and our apprehensions of future evils; but the immediate sense of suffering she cannot teach us to subdue.

La plupart des hommes n'ont pas le courage de corriger les autres, parcequ'ils n'ont pas le courage de souffrir qu'on les corrige. Fr.—" The generality of mankind have not sufficient courage to correct others, because they themselves are wanting in fortitude to suffer correction."—An adviser should not only have wisdom to admonish, but be also fortified, in conscious innocence, to bear the retort which his advice may possibly provoke.

Lapsus linguæ. Lat.—" A slip of the tongue."

La reputation d'un homme est comme son ombre, qui tantôt le suive, & tantôt le precede; quelquefois elle est plus longue, & quelquefois plus courte que lui. Fr. Prov.—" The reputation of a man is like his shadow; it sometimes follows and sometimes precedes him; it is sometimes longer, and sometimes shorter, than his natural size."—As our shadows vary in their length and direction, according to our relative position to the sun, so the reputation of many men is either magnified or di-

minished, from relative situations and circumstances.

L'argent est un bon serviteur & un méchant maître. Fr. BOUHOURS.—"Money is a good servant, but a bad master."—It is useful when well employed—it is mischievous when men devote themselves wholly to its acquisition.

L'Art de vaincre est celui de mepriser la mort. Fr. M. de SIVRY.—"The art of conquering is that of despising death."

La science du gouvernement n'est qu'une science de combinaisons, d'applications, & d'exceptions, selon les tems, les lieux, les circonstances. Fr. ROUSSEAU.—"The science of government is only a science of combinations, of applications, and of exceptions, according to times, places, and circumstances."

La silence est la vertu de ceux qui ne sont pas sages. Fr. BOUHOURS.—"Silence is the virtue, or the best quality of the foolish."—If it do not remove, it at least conceals their deficiency.

Lateat scintillula forsan. Lat.—"A small spark may lurk unseen."—This hemistich, alluding to the vital spark, is very happily adopted as the motto of the Humane Society.

Latet anguis in herba. Lat.—"There is a snake concealed in the grass."—There is a lurking danger before you, which you do not immediately perceive.

Latitat. Law Lat.—"He lurks."—A writ of summons issuing from the King's Bench, which by a fiction states the defendant to be in a state of concealment.

Laudari a viro laudato. Lat.—"To be praised by a man, himself deserving of praise."—This is certainly the most valuable species of commendation.

Laudato ingentia rura—exiguum colito. Lat. VIRG. —"Bestow your praise upon large domains, but your preference on a small estate."—The latter, to a contented mind, is likely to produce the greater share of happiness.

Laudator temporis acti. Lat. HOR.—"A praiser of the times which are past."—An old man who commends nothing but what he has seen in his early days.

La verité ne fait pas autant de bien dans le monde, que ses apparences y font de mal. Fr.—"Truth does not so much good in the world, as its appearances do of mischief."—The deceit and hypocrisy of men are the prime sources of evil in the moral world.

La vertu dans l'indigence est comme un voyageur, que le vent & la pluie contraignent de s'envelloper de son manteau. Fr. Prov.—"Virtue in indigence is like a traveller who is compelled, by the wind and rain, to wrap himself up in his cloak."—In this situation the virtuous man is overlooked, and the passing world is heedless of his proportions and qualifications.

La vertu n'iroit pas si loin, si la vanité ne lui tenoit compagnie. Fr. ROCHEFOUCAULT.——"Virtue would not go so far, if vanity did not bear it company."—We are forwarded in our best actions by a secret wish to gain the good opinion of others.

Laus Deo. Lat.—"Praise be to God."—Motto of Sc. Viscount ARBUTHNOT.

Le beau monde. Fr.—"The gay or fashionable world."

Le bien ne se fait jamais mieux, que lors qu'il s'opére lentement. Fr. DE MOY.—"Good is never effected more happily than when it is produced slowly."

slowly."—Sudden changes, either in the affairs of Empires or of individuals, are seldom productive of beneficial consequences.

Le bonheur de l'homme en cette vie ne consiste pas à être sans passions: il consiste à en être le maître. Fr.—"The happiness of man in this life does not consist in the absence, but in the mastery of his passions."

Le bonheur ou le malheur des hommes ne depend pas moins de leur humeur, que de la fortune. Fr. ROCHEFOUCAULT.—"The good or bad fortune of men depends as much on their own disposition, as on chance."

Le bonheur ou le malheur vont d'ordinaire à ceux qui ont le plus de l'un ou de l'autre. Fr. ROCHEFOUCAULT.—"Good and bad fortune are found severally to visit those who have the most of the one or the other."—The prosperous man has in general nothing but lucky additions; whilst those in adversity, find only new visitations of misfortune.

Le bon temps viendra. Fr.—"The good time will come."—Motto of Earl HARCOURT.

Le cœur d'une femme est un vrai miroir qui reçoit toutes sortes d'objets sans s'attacher à pas un. Fr. "The heart of a woman is a real mirror, which reflects every object without attaching itself to any."—This image conveys a strong, though we must hope, not always a just reflection on the caprice and mutability of the fairer sex.

Le contrât de gouvernement est tellement dessous par le despotisme, que le despote est le maitre qu'aussi longtemps qu'il est le plus fort; & que sitot qu'on peut l'expulser il n'a point à reclamer contre la violence. Fr. ROUS-

Fr. ROUSSEAU.—"The contract of government is so far dissolved by despotism, that the despot only retains his mastery whilst he continues the more strong; and when it is found possible to expel him, he has no right to protest against the violence of the measure."

Le coût en ôte le goût. Fr. Prov.—"The cost takes away the taste."—I should like the thing, but I dislike the expence.

Le dessous de cartes. Fr.—"The lower side of the cards."—*Il est au dessous des cartes*—he sees the faces of the cards.—He is in the secret.

Le diable est aux vaches. Fr.—"The devil is in the cows."—There is the devil to pay.

Legis constructio non facit injurium. Lat. Law Max.—"The interpretative construction of the law shall wrong no person."—If a person, for instance, grants away all his goods and chattels, those of which he is possessed as an executor shall not pass, for that would be a wrong to the estate of the testator.

Le grand œuvre. Fr.—"The great work."—That is, the philosopher's stone.

Le jeu est le fils d'avarice, & le père du desespoir. Fr. Prov.—"Gaming is the son of avarice, and the father of despair."

Le jeu n'en vaut pas la chandelle. Fr. Prov.—"The game is not worth the candles."—The object which you aim at is not worthy of your expence or labour.

L'Elevation est au merite, ce que la parure est aux belles personnes. Fr.—"Elevation is to merit, what dress

dress is to handsome persons."—It adorns and sets off that excellence, of which it forms no constituent part.

Le merite est souvent un obstacle à la fortune, & la raison de cela c'est qu'il produit toujours deux mauvais effets, l'envie & la crainte. French.—" Merit is often an obstacle to success, and the reason is, that it ever produces two bad effects, envy and fear;"—envy from those who cannot reach the same effort, and fear from those whom it may possibly supplant.

Le mieux est l'ennemi du bien. Fr.—" The best, is the enemy of well."—We lose our present advantages, in seeking after those which are unattainable.

Le moineau en la main vaut mieux que l'oie qui vole. Fr. Proverb.—" A sparrow in the hand is better than a goose on the wing."—A bird in the hand, &c. *is worth two in the bush*

Le monde est le livre des femmes. Fr. ROUSSEAU.—" The world is the book of women."—They generally profit more from observation than from reading.

Le mot d'enigme. Fr.—" The word of the enigma." The key of the mystery.

Le moyen le plus sûr de se consoler de tout ce qui peut arriver, c'est d'attendre toujours au pire. Fr.—" The most certain consolation against all that can happen, is always to expect the worst."—Those, whose hopes are too much buoyed up, have always to meet the severest mortification.

L'empire des lettres. Fr.—" The republic of letters."

Leniter, ex merito quidquid patiare ferendum est,
Quæ venit indigne pœna dolenda venit. Lat. OVID.

" That which is deservedly suffered may be borne with

with calmness, but when the pain is unmerited, the grief is resistless."—The poet is justifying his own strong feelings on having been banished, as he states, without having deserved that punishment.

L'ennui du beau amène le gout du singulier. Fr. Prov. "A disgust of that which is proper, leads to a taste for singularity."—Men who are tired of conforming to established modes and habits, take up new ones of their own, and since they cannot otherwise distinguish themselves, claim a notice from their affected peculiarities.

Leonina societas. Latin.—"A lion's company."—That dangerous association where the whole of the prey is monopolized by the strongest and most powerful.

Le pays du mariage a cela de particulier que les estrangers ont envie de l'habiter, & les habitans naturels voudroient en etre exiles. Fr. MONTAIGNE.—"The land of marriage has this peculiarity, that strangers are desirous of inhabiting it, whilst its natural inhabitants would willingly be banished from thence."—This is a sarcasm upon matrimony, which unfortunately, in many cases, is not more biting than just.

Le plus lent à promettre est toujours le plus fidèle à tenir. Fr. ROUSSEAU.—"The man who is most slow in promising, is most sure to keep his word."

Le plus sage est celui qui ne pense point l'être. Fr. BOILEAU.—"The wisest man, in general, is he who does not think that he is so."—The truly wise bear with them a consciousness of their own failings.

Le present est pour ceux qui jouissent; l'avenir pour ceux qui souffrent. Fr.—"The present is for those who enjoy, the future for those who suffer."

Le refus

Le refus des louanges est souvent un desir d'être loué deux fois. Fr.—"The refusal of praise often intimates nothing more than that the praise is regarded as insufficient;"—and of course that a double portion would be more acceptable.—An honest mind will fairly take the eulogy which is due; a vain one will inhale the incense of flattery almost to suffocation.

Le Roi le veut. Fr.—"The King wills it."—Motto of Lord CLIFFORD.

Le Roi s'avisera. Fr.—"The King will consider."—These are phrases derived from the Normans, by which the King either gives his sanction to an act, or postpones his assent.—The latter is disused in practice.

Le Roi & l'état. Fr.—"The King and the State."—Motto of E. ASHBURNHAM.

Les amertumes sont en morale ce que sont les amers en medicine. Fr.—"Misfortunes are in morals what bitters are in medicine."—They are equally disagreeable in the first instance, but act in the same manner as corroborants.

Les cartes sont brouillés. Fr.—"The cards are mixed."—There is a violent misunderstanding.

Les consolation indiscrètes ne font qu'aigrir les violentes afflictions. Fr. ROUSSEAU.—"Consolation, when improperly administered, does but irritate the affliction."

Les esprits mediocres condamnent d'ordinaire tout ce qui passe leur portée. Fr. ROCHEFOUCAULT.—"Men of confined understandings, in general, find fault with every thing which is beyond their comprehension."

Les grands hommes ne se bornent jamais dans leur desseins. Fr. BOUHOURS.—"Great men never limit themselves in their plans."—They extend them beyond the reach of ordinary capacities.

Le sage entend a demi mot. Fr.—"The sensible man understands half a word."—He can take a brief intimation.

Le sage songe avant que de parler a ce qu'il doit dire; le fou parle, & ensuite songe à ce qu'il a dit. Fr. Prov.—"A wise man thinks before he speaks; but a fool speaks, and then thinks of what he has been saying."

Le sçavoir faire. Fr.—"The knowledge how to act."—Address, subtlety.

Le sçavoir vivre. Fr.—"The knowledge how to live."—An acquaintance with life and manners.

Les doux yeux. Fr.—"Soft or amorous glances."

Le secret d'ennuyer est celui de tout dire. Fr. VOLTAIRE.—"The secret of tiring and disgusting is to say all that can be said."—Applied to those dull plodding writers, who think it necessary to exhaust their subject, without leaving any thing to be supplied by the judgment or imagination of their readers.

Les eaux sont basses chez lui. Fr.—"The waters are low with him."—His resources are exhausted.

Les femmes peuvent tout, parcequ'elles gouvernent les personnes qui gouvernent tous. Fr. Prov.—"Women can do every thing, because they rule those who command every thing."

Les femmes sont extrêmes; elles ont meilleurs ou pires que les hommes. Fr. LA BRUYERE.—"The character

racter of women is in the extremes. They are always better or worse than men."

Les fous font des festins, & les sages les mangent. Fr. Prov.—" Fools make feasts, and wise men eat them."

Les gens qui ont peu d'affaires sont de tres grand parleurs. Moins on pense, plus on parle. Fr. MONTESQUIEU.—" Men who have little business are great talkers. The more one thinks, the less one speaks."—Thus it is observed, that women, who have little to do with business, are most flippant in their discourse.

Les grands noms abaissent, au lieu d'elever, ceux qui ne les savent pas soutenir. Fr. ROCHEFOUCAULT.—" Great names debase, instead of raising, those who know not how to sustain them."—A title stained by vice, or degraded by ignorance, is but a higher claim to contempt.

Les hommes sont égaux, ce n'est point la naissance
C'est la seule vertu qui fait la difference.
Fr. VOLTAIRE.

—" All men are equal; it is not birth, it is virtue alone that makes the difference."—This is the only proper ground on which the much-contested doctrine of *equality* can be founded; including, however, the principle of *equal* rights.

Les hommes sont la cause que les femmes ne s'aiment point. Fr. LA BRUYERE.—" It is the men that cause the women to dislike each other."

Le silence est le parti le plus sur de celui, qui se defie de soi même. Fr. ROCHEFOUCAULT.—" To be silent is the safest choice for the man who distrusts his own powers."—He will in that case be ensured against incurring disgrace.

Les jeunes

Les jeunes gens disent ce qui font, les viellards ce qu'ils ont fait, & le sots ce qu'ils ont envie de faire. Fr. —"Young folks tell what they do, old ones what they have done, and fools what they wish to do."

Les malheureux, qui ont de l'esprit, trouvent des resources en eux-mêmes. Fr. BOUHOURS.—"The unfortunate men of genius find resources in themselves." —They have that within, which tends to console them for the neglect of the world.

Les Moeurs. Fr.—"Manners or morals."—Neither of these English words, however, convey the idea of the original, "Manners" comprehending too little, and "Morals" too much. The ingenious author of the World defines it thus: "A general exterior, decency, fitness, and propriety of conduct, in the common intercourse of life."

Les murailles ont des oreilles. Fr.—"Walls have ears."—Be cautious how you speak.

Le soleil ni la mort ne peuvent se regarder fixement. Fr. ROCHEFOUCAULT.—"Neither the sun or death can be looked upon with fixed attention."—The same effect is produced by different causes: the brilliancy of the former dazzles the eye, and the horrors of the latter distract the contemplation.

Les passions sont les vents qui font aller notre vaisseau, & la raison est le pilote qui le conduit; le vaisseau n'iroit point sans les vents, & se perdroit sans le pilote. Fr.—"The passions are the winds which urge our vessel forward, and reason is the pilot which steers it; the vessel could not advance without the winds, and without the pilot it would be lost."

L'Esperance est le songe d'un homme eveillé. Fr. Prov. —"Hope is the dream of a man awake."—It is properly

properly called a dream, because it is allied, not with the judgment, but with the imagination.

L'Esprit a son ordre qui est par principes & demonstrations: le cœur en a un autre. Fr. PASCAL.—"The mind has its arrangement; it proceeds from principles to demonstrations. The heart has a different mode of proceeding."—Lovers conclude first, and reason afterwards.

L'Esprit est toujours la dupe du cœur. Fr. ROCHEFOUCAULT.—"The understanding is ever the dupe of the heart."—Our feelings are in general sure to get the better of our reason.

L'Esprit qu'on veut avoir gate celui qu'on a. Fr. GRESSET.—"Extravagant pretentions to wit or wisdom depreciate the value of either, in the hands of their actual possessor."

L'Esprit resemble aux coquettes; ceux qui courent apres lui sont ceux qu'il favorise le moins. Fr.—"Wit is like a coquette. Those who run after it, are those the least favoured."—Those who laboriously hunt after wit, generally find themselves deluded in the pursuit; it is an electric flash, which comes unbidden by any previous solicitation.

Les querelles ne dureroient pas longtems, si le tort n'etoit que d'un coté. Fr. ROCHEFOUCAULT.—"Disputes would not continue so long, if the wrong lay but on one side."—As both parties, generally speaking, are in fault, the dispute is prolonged by their mutual recriminations.

Les tems present est gros de l'avenir. Fr. LEIBNITZ.—"The present time is big with the future."—Great events are in the womb of time.

Le travail du corps delivre des peines de l'esprit; & c'est ce que rend les pauvres heureux. Fr. ROCHE-

FOUCAULT.—" The labour of the body relieves us from the fatigues of the mind, and this it is which forms the happiness of the poor."

Le travail éloigne de nous trois grands maux, l'ennui, le vice, & le besoin. Fr. VOLTAIRE.—" Labour rids us of three great evils—irksomeness, vice, and poverty."

Les vertus se perdent dans l'interêt, comme les fleuves se perdent dans la mer. Fr. ROCHEFOUCAULT.—" Our virtues lose themselves in our interest, as the rivers lose themselves in the ocean."

——*Levius fit patientia*
Quicquid corrigere est nefas. Lat. HORACE.

" Patience makes that more tolerable, which it is impossible to prevent or remove."—In the homely language of our proverb—" What can't be cured, must be endured."

Le vent du bureau est bon. Fr.—" The official wind is good."—Things take a favourable turn.

——*Levia perpessi sumus*
Si flenda patimur. Lat. SENECA.

" We have suffered but lightly, if we have suffered that which we should only weep for."—We have been so deeply injured that not our tears but our acts must speak for us.

Leve fit quod bene fertur onus. Lat. OVID.—" That load becomes light, which is chearfully borne."—If the spirits are buoyant, they diminish in a great degree the weight of suffering.

Levis est dolor qui capere concilium potest. Lat. SENECA.—" That grief is light which can take counsel."—On excessive grief all advice is thrown away.

Levius solet timere qui proprius timet. Lat. SENECA.—"He fears less who fears more nearly."—Our apprehensions in general diminish with the approach of the object.

Le vrai mérite ne depend point du tems ni de la mode. Fr. Prov.—"True merit depends not on the time or on the fashion."—It avails itself not of modes or opinions, but rests securely on its intrinsic strength.

Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres. Fr. ROCHEFOUCAULT.—"The sure mode of being deceived, is to believe ourselves to be more cunning than the rest of the world."

Lex neminem cogit ad impossibilia. Lat. Law Max. "The law compels no man to impossibilities."—Thus the condition of a bond to go to Vienna or Constantinople in a few hours, would be void from its impossibility.

Lex non scripta. Lat.—"The common law of England."

Lex scripta. Lat.—"The statute law of this country." The former though not originally set down in writing is paramount to all modern enactments, in clearness, brevity, and authority.

Lex talionis. Lat.—"The law of retaliation."—The law of requital in kind—as alluded to in the scriptures of "an eye for an eye, a tooth for a tooth," &c.

Lex terræ. Lat.—"The law of the land."—Taken generally in contradistinction to the civil law, or code of JUSTINIAN.

L'Homme est toujours l'enfant, & l'enfant toujours l'homme. Fr. Prov.—"The man is always the child, and the child is always the man."—The youth

youth in general bespeaks what the man will be, and the man retraces to our mind what he had promised in his early years.

L'Homme n'est jamais moins miserable, que quand il paroit depourvu de tout. Fr. ROUSSEAU.—"Man is never less miserable than when he appears to be deprived of every thing."

L'Honneur acquis est un caution de celui qu'on doit acquerir. Fr. ROCHEFOUCAULT.—"The honour which a man has acquired is a pledge for that which he is afterwards to acquire."—When a person has obtained a certain degree of repute, he is less likely to mingle any thing unworthy in his subsequent pursuits.

L'Hypocrisie est un hommage que le vice rend à la vertu. Fr. ROCHEFOUCAULT.—"Hypocrisy is an homage, which vice renders to virtue."—Vicious men put on a mask, as being ashamed of appearing to the world in the features of their own consciousness.

Libertas. Lat.—"Liberty."—Motto of the Irish Baron CARBERY.

Libertas & natale solum. Lat.—"Liberty and my native soil.—This was the motto, which, when assumed by a new-made Irish Peer, gave birth to the rhyming line of SWIFT,

"Fine words, I wonder where he stole 'em."

Libertas est potestas faciundi id quod jure liceat. Lat. CICERO.—"Liberty consists in the power of doing that which is permitted by the law."—This is certainly a just definition. There cannot be rational freedom, where there are *arbitrary* restraints.

——Libertas ultima Mundi
Quo steterit ferienda loco. Lat. LUCAN.

"The remaining liberty of the world, in that precise place, was to be smitten and destroyed."—This is the sentiment attributed by the poet to Cæsar. It has been used in many a subsequent struggle for freedom, which, it has been said, "if there subdued, could never revive." Factions, however, are temporary, but principles are everlasting.

Liberté toute entière. Fr.—"Liberty complete."—Motto of the Irish Earl of LANESBOROUGH.

——*Licet superbus ambules pecuniæ*
Fortuna non mutat genus. Lat. HORACE.

"Though you strut proud of your money, yet fortune has not changed your birth"—Addressed to a wealthy upstart.

——*Licuit semperque licebit*
Parcere personis, dicere de vitiis. Lat.

"It has been, and ever will be, lawful to attack vice, sparing at the same time the individual."—Or as thus translated,

"The best and surest method of advice
Should spare the person, tho' it brands the vice."
Burton's Anat. of Melancholy.

Limæ labor uc mora. Lat.—"The labour and delay of the file."—The slow process of polishing a literary production. This is a process now nearly forgotten. "Most men write now," Lord ORFORD says, "as if they expected that their works should live no more than a month."

L'Imagination gallope, le jugement ne va que le pas. Fr.—"The imagination gallops, the judgment only goes a foot-pace."—The former anticipates the conclusion, which the latter awaits in sober leisure.

L'Industrie

L'Industrie des Hommes s'epuise à briguer les charges; il ne leur en reste plus pour en remplir les devoirs. Fr. D'ALEMBERT.—"The industry of men is now so far exhausted in canvassing for places, that none is left for fulfilling the duties of them."—This maxim is so self-evident with respect to the majority of courtiers, that we apprehend it may pass without a comment.

Lingua mali pars pessima servi. Lat. JUVENAL.—"The tongue is the worst part of a bad servant."—Their calumny surpasses all their other faults.

Litera scripta manet. Lat.—"The written letter remains."—Words may pass away and be forgotten, but that which is committed to writing, will remain as evidence.

Litus ama, altum alii teneant. Lat. VIRG.—"Do you keep close to the shore, let others venture on the deep."—Consult your own safety, and let others indulge in the spirit of adventure.

Livre rouge. Fr.—"The red book."—The encreased and encreasing history of places and pensions.

Locum tenens. Lat.—"One who holds the place of another."—A deputy; a substitute.

Locus sigilli. Lat.—"The place of the seal."—Denoted by L.S. on all diplomatic papers.

L'on espère de vieillir, & l'on craint la vieillesse: c'est à dire on aime la vie, & on fuit la mort. Fr. LA BRUYERE.—"We hope to get old, and yet are afraid of age:—in other words, we are in love with life, and wish to fly from the thoughts of mortality."

——*Longa est injuria, longæ*
Ambages. Lat. VIRGIL.

"The account of this injury is rather long, and

the particulars tedious."—Used as an apology in recounting one's own wrongs.

Longum iter est per præcepta, breve & efficax per exempla. Lat. SENECA.—"Even the wisest counsels make their way but slowly: the effect of good example is more summary and effectual."

L'on ne vaut dans ce monde que ce que l'on veut valoir. Fr. LA BRUYERE.—"Every man is valued in this world as he shews by his conduct that he wishes to be valued."

L'Oreille est le chemin du cœur. Fr.—"The ear offers the way to the heart."—This maxim is easily explained.

L'orgeuil ne veut pas devoir, & l'amour-propre ne veut pas payer. Fr. ROCHEFOUCAULT.—"Pride wishes not to *owe*, and self-love is unwilling to *pay*."

Louer les Princes des vertus qu'ils n'ont pas, c'est leur dire impunement des injures. Fr. ROCHEFOUCAULT.—"To praise Princes for virtues which they have not, is to reproach them with impunity."

Loyal devoir. Fr.—"Loyal duty."—Motto of Lord CARTERET.

Loyal je serai durant ma vie. Fr.—"I shall be loyal during my life."—Motto of Lord STOURT.

Loyauté n'a honte. Fr.—"Loyalty has no shame."—Motto of the Duke of NEWCASTLE.

Loyauté m'oblige. Fr.—"Loyalty binds me."—Motto of the Duke of ANCASTER.

Lubricum linguæ non facile in pœnam est trahendum. Lat. Law Max.—"A light expression, (or as it is familiarly called 'a slip of the tongue,') is not easily

easily punishable."—Words of heat, as to call a man rogue, knave, &c. will bear no action at law, unless they are specifically applied as—in such an affair—to a certain person, &c.

Lucina sine concubitu. Lat.—"Child-birth from a woman who has had no intercourse with man."—The possibility of such an occurrence was at one time stoutly but absurdly maintained. The phrase is now used only in a ludicrous sense, to mark the birth of a child, unprefaced by the rites of matrimony.

Lucri bonus odor ex re qualibet. Lat.—"The smell of gain is good, from whatever it proceeds."—This was the answer of VESPASIAN to his son TITUS, when the latter reproached him with having laid a tax on urine.

Lucus a non lucendo. Lat.—The word "*lucus*," a *grove*, is derived from, "*lucere*," to shine, because the rays of the sun are supposed rarely to penetrate through its foliage. The phrase is generally used to mark an absurd or discordant etymology.

Ludere cum sacris. Lat.—"To trifle with sacred things."—To jest profanely on consecrated matters.

Ludit in humanis divina potentia rebus,
Et certam præsens vix habet hora fidem.
Lat. OVID.

"The powers above seem to sport with human affairs, so that we can scarcely be assured of the hour which is passing."

Lugete Veneres Cupidinesque. Lat. CATULLUS.—"Weep all ye Venus's and Cupids."—Mourn all ye Loves and Graces. This quotation is generally used in an ironical sense.

L'une des marques de la mediocrité de l'esprit est de toujours conter. Fr. LA BRUYERE.—"One of the marks of mediocrity of understanding, is to be fond of telling long stories."

Αυχνου αξθεντος, γυνη πασα ἡ αὐτη. Gr. *Luchnou arthentos, gune pasa e autè.*—"When the light is out every woman is the same."—This probably would not have been quoted, but to trace the lineage of a proverb. From this comes the French saying, "*La nuit tous les chats sont gris;*" and the English, "Joan is as good as my lady in the dark."

Lupus pilum mutat non mentem. Lat. Prov.—"The wolf changes his coat, but not his disposition."—No change of appearance can alter that which is radically perverse.

L'Usage fréquent des finesses est toujours l'effet d'une grande incapacité, & la marque d'un petit ésprit. Fr.—"The frequent use of artifices and cunning is ever the effect of incapacity, and the mark of a narrow mind."—A man of talent takes in the whole of a business at a single view, and proceeds directly to his end: those in general advance circuitously who are not certain either of their end, or of their means.

Lusus animo debent aliquando dari,
Ad cogitandum melior ut redeat sibi.
Lat. PHÆDRUS.
"The mind ought sometimes to be amused, that it may the better return to thought, and to itself.

M.

Macte virtute. Lat. VIRG.—"Proceed in virtue."—In general used ironically, as we sneeringly say, "*Go on* and prosper."

Magister

Magister artis ingeniique largitor
Venter. Lat. PERSIUS.

"The belly is the teacher of arts, and the bestower of genius."—Hunger or necessity is the mother of invention.

Magistratus indicat virum. Lat.—"The magistrate shews the man."—Motto of the Earl of LONSDALE.

Magna Charta. Lat.—"The great Charter."—The charter of our liberties obtained from King JOHN, by the Barons of England—*Ann.* 1215.

Magna est veritas & prævalebit. Lat.—"The truth is most powerful, and will ultimately prevail.

Magna servitus est magna fortuna. Lat. SENECA.—"A great fortune is a great slavery."—It brings with it many peculiar burdens and inconveniences.

Magnas inter opes inops. Lat. HORACE.—"Poor in the midst of the greatest wealth."—A just description of a rich miser.

Magni est ingenii revocare mentem a sensibus, & cogitationem a consuetudine abducere. CICERO. *Tusc. disp.*—"It is a proof of great talents to be able to recal the mind from the senses, and to separate thought from habit."—There is much difficulty in leading men to reason abstractedly with respect to objects, which have been rendered familiar by long usage.

Magni nominis umbra. Lat. LUCAN.—"The shadow of a mighty name."—Applied to a man who inherits the name or title of a great ancestor, but without any indication of greatness in himself.

Magni refert quibuscum vixeris. Lat. Prov.—"It is matter of importance to know with whom you live."

—This corresponds with the Spanish proverb—"Tell me what company you keep, and I will tell you who you are."

Magno conatu magnas nugas. Lat. TERENCE.—"By great efforts to obtain great trifles."—To waste much labour on inadequate objects.

Magnos homines virtute metimur non fortunâ. Lat. CORN. NEP.—"We estimate great men by their virtue (or valour) and not by their success."—This is unhappily the philosophic but not the worldly admeasurement. Men now look less to the means than to the end, and it is the absolute result which, generally speaking, stamps the character.

Magnum est argumentum in utroque fuisse moderatum. Lat.—"It is a great argument in favour of a man, that when placed in different situations, he displayed in each the same spirit of moderation."

Magnum est vectigal parsimonia. Lat. CICERO.—"Œconomy is of itself a great revenue."—Many men get rich by their savings, rather than by their gains.

Main'tien le droit. Fr.—"Maintain the right."—The motto of Lord CHANDOS.

Maison de ville. Fr.—"The town-house."—The place where municipal justice is distributed.

Maître des hautes œuvres. Fr.—"The master of the high works."—The hangman.

Maîtres des basses œuvres. Fr.—"The master of the low works."—The nightman.

Major e longinquo reverentia. Lat.—"Respect is greater when coming from a distance."—The persons and objects with which we are familiar, seldom excite a high degree of reverence. No man,

it has

it has been well observed, was ever a hero in the view of his *valet de chambre.*

——*Major famæ sitis est quam*
Virtutis; quis enim virtutem amplectitur ipsam
Præmia si tollas. Lat. JUVENAL.

"The thirst of fame is greater than that of virtue; for who would embrace virtue itself, if you take away its rewards?"—More are in love with the character of virtue, than with virtue itself.

Major hæreditas venit unicuique nostrum a jure & legibus, quam a parentibus. Lat. CICERO.—"A greater inheritance comes to each of us from our rights and laws, than from our parents."—The security which we enjoy from the protection of the laws when well administered, is the most valuable possession we derive from our ancestors.

Major privato visus, dum privatus fuit, & omnium consensu capax imperii, nisi imperasset. Lat. TACITUS.—"He was regarded as greater than a private man whilst he remained in privacy, and would have been deemed worthy of governing if he had never governed."—A political maxim of very general application.

Mala grammatica non vitiat chartam. Lat. Law Maxim.—"Bad grammar does not vitiate the deed."—An error in the language is not to be regarded, if it does not involve some ambiguity.

——*Male cuncta ministrat*
Impetus. Lat.

"Anger manages every thing badly."—We seldom act rightly when under the dominion of passion.

Maledicus a malefico non distat nisi occasione. Lat. QUINTILIAN.—"An evil sayer differs only from an evil-doer in the want of opportunity."—The

difference is but slight between a calumniator and an assassin.

Male imperando summum imperium amittitur. Lat. SYRUS.—"The greatest empire may be lost by the misrule of its governors."—A political maxim, the truth of which has been proved in every age and country.

Male parta male dilabuntur. Lat. PLAUTUS.—"Things ill-acquired, are as badly expended." What's got over the devil's back, &c.

Male verum examinat omnis
Corruptus judex. Lat. HORACE.
"A corrupt judge is not qualified to enquire into the truth."—This truism is often directed against an adversary who is supposed to be under undue influence.

Malim inquietam libertatem quam quietum servitium. Lat.—"I would rather have a disturbed liberty, than a quiet slavery."—The ferment of a free, is preferable to the torpor of a despotic government.

Malo indisertam prudentiam, quam loquacem stultitiam. Lat. CICERO.—"I prefer silent prudence to loquacious folly."—That sober sense, which neither wants nor cultivates the flowers of speech, is infinitely preferable to all the coarse fluency of ignorance.

Malo mihi male quam molliter esse. Lat. SENECA.—"I would rather be sick than idle."—The evil of a slight indisposition is transient: the mischiefs of idleness, once rooted, are incurable.

Malo mori quam fœdari. Lat.—"I had rather die than be debased."—The motto of the Irish Earl of ATHLONE and of Viscount KINGSLAND.

rum facinorum ministri quasi exprobantes aspiciuntur. Lat. TACITUS.—"The agents in evil actions are in every instance regarded as reproaching the deed."—There is a jealousy between the principals and the agents on such occasions, which is productive, and that in a very early stage, of mutual contempt and distrust.

lum in se. Lat.—"A thing evil in itself."—*Malum prohibitum.*—"A thing evil because forbidden."—To illustrate the legal distinction between those two species of evil, it is only necessary to observe that *murder* is "an evil in itself."—The exportation of wool, commonly called "owling," was not punishable as an *evil* until it was prohibited by the law.

Malum nascens facile opprimitur, inveteratum fit robustius. Lat. CICERO. "An evil at its birth is easily crushed, but it grows and strengthens by endurance."

Malum vas non frangitur. Lat. Prov.—"A bad vessel is seldom broken."—Things which are held most cheaply, are in general the most secured from danger.

Mandamus. Law Lat.—"We order."—A writ which issues out of the King's Bench, sent to a Corporation, commanding them to restore or admit a person to an office, &c.

Manebant vestigia morientis libertatis. Lat. TACITUS.—"There still remained the traces of expiring liberty."—Though the people was oppressed the spirit of freedom was not utterly extinguished.

———*Manet alta mente repostum.* Lat. VIRGIL.—"It remains deeply fixed in the mind."—The phrase, by which the poet describes the inveter

resentment of Juno, is now frequently used to denote a long embosomed sense of injury.

Manibus pedibusque. Lat.—"With hands and feet."—It was a struggle *manibus pedibusque*, or, as we should express it in English, "With tooth and nail."

Manu forte. Lat.—"With a brave arm."—Motto of the Scotch Baron REAY.

Manus hæc inimica tyrannis. Lat.—"This hand is hostile to tyrants."—The motto of Lord CARYSFORT.

Manus justa nardus. Lat.—"The just hand is as precious ointment."—The motto of the Irish Visc. MAYNARD.

Manus manum fricat. Lat. Prov.—"One hand rubs the other."—Applied to two persons who gratify the vanity, or forward the views of each other by mutual adulation. The sense is much the same as that of the homely English proverb, "Do you tickle me, and I'll tickle you."

Marchandise qui plait est à demi vendue. Fr. Prov.—"The goods which please are already half-sold."—We have a corresponding proverb in English—"Please the eye and pick the purse."

Marie ton fils quand tu voudras, mais ta fille quand tu pourras. Fr. Prov.—"Marry your son when you will, and your daughter when you can."—Get rid of the latter precarious charge as soon as possible.

Marqué du bon coin. Fr.—"Marked with a good stamp."—Possessed of superior qualities.

Mars gravior sub pace latet. Lat. CLAUDIAN.—"A severer war lurks under the shew of peace."

Mater

Mater familiâs. Lat.—"The mother of a family."

Materiam superabat opus. Lat. OVID.—"The workmanship surpassed the materials."—This is applied either to great genius employed on a slight subject, or to that mechanical ingenuity which, when employed upon, can heighten the value even of the most precious materials.

Mature fias senex. Lat.—"May you early prove an old man."—May you learn the wisdom of age long before you are depressed with its infirmities.

Mauvaise honte. Fr.—"False shame."—Excessive bashfulness or timidity.

Maxima illecebra est peccandi impunitatis spes. Lat. CICERO.—"The greatest incitement to guilt is the hope of sinning with impunity."—In order to deter men from crimes, it is not so necessary that the punishment should be severe, as that it should be certain.

Maximus in minimis. Lat.—"Very great in very little things."—A studious attention to petty objects is the sure sign of a narrow mind. When Cardinal CHIGI told another member of the *corps diplomatique* that the same pen had served him for three years, he was instantly and properly set down, as a man whose mind was not framed for any enlarged or liberal discussion.

Medio tutissimus ibis. Lat. OVID.—"You will advance most safely in the middle."—To consult your safety, you should through life avoid all extremes.

Mediocria firma. Lat.—"The middle station is the safest."—Motto of the Ir. Visc. GRIMSTON.

———*Mediocribus esse poetis*
Non Dii, non homines, non concessere columnæ.
Lat. HORACE—
"Mediocrity is not allowed to poets, either by gods, or men, or the pillars which sustain booksellers' shops."—By this whimsical periphrasis the poet means simply to say, that *mediocrity*, which in other pursuits is respectable, in that poetry is generally disregarded.

Μεγα βιβλιον, μεγα κακον. Gr. *Mega biblion, mega kakon.*—"A great book is a great evil."—This is charge which your voluminous authors are perpetually shifting to the shoulders of their neighbours.

Meglia è un megro accordo, che un grassa sentenza. Prov. Ital.—"A lean assent is better than a fat sentence."—A simple grant of the favour requested is better than an eloquent refusal.

Μελετη το παν. Gr. *Melete to pan.*—"Care and industry do every thing."—This was the saying of Periander, one of the seven sages of Greece. To unceasing industry nothing is impracticable, that is not physically impossible.

Mel in ore, verba lactis,
Fel in corde, fraus in factis. Lat.
"Honey in his mouth, words of milk,
"Gall in his heart, and fraud in his acts."
These are monkish rhymes, in which a mischievous hypocrite is not ill-described.

Melius est cavere semper quam patiri semel. Lat. Prov. —"It is better to be always on our guard, than to suffer once."—A life of caution is overpaid by the avoidance of one serious misfortune.

Melius non tangere clamo. Lat. HORACE.—"I cry out, it is better not to touch me."—This is the language

language of the Satyrist, who has his quiver full of defence.

Memento mori. Lat.—"Remember Death."—He is a mere *memento mori*—he serves for nothing but to remind us of our mortality.

Meminerunt omnia amantes. Lat. OVID.—"Lovers remember every thing."—Nothing escapes their view or recollection.

Memorabilia. Lat.—"Things to be remembered." Matters deserving of record.

Memoriâ in æternâ. Lat.—"In eternal remembrance." Motto of the Ir. Visc. TRACEY.

Mendici, mimi, balatrones. Lat. HOR.—"Beggars, players, and varlets," of every description.—A croud or groupe of contemptible persons.

Mene salis placidi vultum, fluctusque quietos
Ignorare jubes? mene huic confidere monstro?
Lat. VIRGIL.

"Do you desire that I should not distrust the appearance of the placid sea, and of the waves which are now quiet? do you wish that I should confide in such a monster?"—Do you think that I am not on my guard against those deceitful appearances, which are the sure forerunners of danger?

Μηνιν αειδε θεα. Gr. *Menin aeide thea.*—"Sing goddess the anger."—The first words of *Homer's* Illiad, which are sometimes quoted to ridicule the affectation of scholarship.

Mens conscia recti. Lat.—"A mind conscious of rectitude."—Motto of the Irish Viscount ASHBROOK and of Lord MACARTNEY.

Mens invicta manet. Lat.—"The mind remains unconquered."—The body may sink under its suffer-

ings

ings, but the mind of a brave man will hold itself aloof, and despise the afflictions of adversity, and even the aggravations of torture.

Mensque pati dūrum sustinet ægra nihil. Lat. OVID.—"The sick mind cannot bear any thing which is harsh."—The mind of affliction is so sensitive as to shrink from the slightest touch of offence.

Mens sana in corpore sano. Lat. HORACE.—"A sound mind in a healthy body."—The first and best wish which can present itself to a rational mind.

Mens sibi conscia recti. Lat. HORACE.—"A mind which is conscious to itself of rectitude."—The best support under suffering, and the best armour against calumny.

———*Mensuraque juris*
Vis erat. Lat. LUCAN.
"And power was the only measure of right."—This well describes a state of anarchy, where every man feels that what he can do, he may do.

Meo sum pauper in ære. Lat. HORACE.—"I am poor but only in debt to myself."—If I have abridged my own comforts, my consolation is that I owe nothing to others.

Meum & tuum. Lat.—"Mine and yours."—It is a question of *meum & tuum*—The dispute is respecting the distinct rights of property.

Meus mihi, suus cuique carus. Lat. PLAUTUS.—"Mine is dear to me, and dear is his to every man."—Every one has his own prepossessions and predilections.

Mezzo termine. Ital.—"A middle line or middle course of conduct."

Mieux

Mieux vaut un "tenez" que deux "tu l'auras."—Fr. Prov.—One "take this" is better than two "thou shalt have."—This saying cannot be better explained than by our own proverb—"A bird in the hand is worth two in the bush."

Mihi cura futuri. Lat.—"My care is for the future life."—Motto of the Ir. Baron ONGLEY.

Mille hominum species & rerum discolor usus
Velle suum cuique est nec voto vivitur uno.
Lat. PERSIUS.

"There are a thousand descriptions of men; and their sense of things is various; each has his own inclination, and the wishes of all cannot be the same."—Providence has ordained this diversity; were the choice of every individual the same, our contests must be perpetual.

Minor est quam servus, dominus qui servos timet. Lat. Prov.—"That master is lower than a servant, who is in dread of his servants."

Minus in parvos fortuna furit,
Leve usque ferit leviora Deus. Lat. SENECA.

"The rage of fortune is less directed against the humble, and Providence strikes more lightly on the low."—Those of humble condition are exempt from the violent reverses which frequently afflict their superiors.

———*Minuti*
Semper & infirmi est animi exiguique voluptas
Ultio. Lat. JUVENAL.

"Revenge is always the pleasure of a little, weak, and narrow mind." No man of an enlarged understanding indulges in so dark a passion.

Minutiæ. Lat.—"Trifles."—To enter into *minutiæ*—To discuss the most minute and trifling parts of the business.

Mirabile

Mirabile dictu. Lat.—" Wonderful to tell."

Miramur ex intervallo fallentia. Lat.—We adı distance the things that deceive us."—Our apt to misrepresent remote objects, but th tion vanishes on a nearer approach.

Mirantur taciti, & dubio pro fulmine pender STATIUS.—" They stand in silent aston and wait for the fall of the yet doubtful bolt."—Used to describe a general appr and consternation.

Mirum. Lat.—" Wonderful."

Misce stultitiam consiliis brevem. Lat. Ho " Mix short follies with wise counsels."— moments of dissipation bear no proportion of sober reflection.

Misera est magni custodia censûs. Lat. JUV " The care of a large estate is an unpleasan Even wealth itself brings with it its cares conveniences.

Misera est servitus ubi jus est aut vagum aut tum. Lat. Law Maxim.—" The ser there miserable, where the law is either unknown."—In every good government, should be precisely defined and gener mulgated.

Miserrima fortuna est quæ inimico caret. a most wretched fortune which is withou my."—His condition must be low ind possesses not any thing for which he ca vied.

Miseris succurrere disco. Lat. VIRG.—" I relieve the wretched."—having borne m scourge of affliction.

Miseram pacem vel bello bene mutari. Lat. TACITUS.—"A peace may be so wretched as not to be ill-exchanged for war."—This can only apply to a war of self-defence, the calamities of which ought to be borne, in preference to the inflictions of an hostile neighbour.

Miserum est aliorum incumbere famæ. Lat. JUVENAL.—"It is a wretched thing to live on the fame of others."—Nothing can be more pitiable than authors, who without proper resources, assume a borrowed splendour from the talents of others.

Mittimus. Law Lat.—"We send."—The writ by which a magistrate commits an offender to prison.

Mobilitate viget, & vires acquirit eundo. Lat. VIRGIL. "It flourishes in its quickness of motion, and gains new strength in its progress."—The poet speaks of Fame or common Report, which gathers strength as it proceeds, and swells, like the snow-ball, as it rolls along.

Moderata durant. Lat. SENECA.—"Moderate things last or continue."—Power, health, and faculties are all exhausted by excess.

Modeste tamen & circumspecto judicio de tantis viris pronunciandum est, ne quod plerisque accedit, damnent quæ non intelligunt. Lat. QUINTILIAN.—"We should speak modestly and with a circumspect judgment of such great men, lest we should fall into the fault of many, who condemn that which they do not understand."—This is often used in reprobation of a shallow class of politicians, who, not being able to sound the depths of statesmen, condemn their measures, merely because they cannot fathom either their ends or means.

Modestice fama neque summis mortalibus spernenda est Lat. TACITUS.—"Fame modestly courted is not to be despised by the highest characters."—The [illegible] will not descend to low means in its pursuit, but when fairly earned it must be considered a most gratifying attainment.

Modo me Thebis, modo ponit Athenis. Lat. HORACE.—"He now places me at *Thebes*, and now at *Athens*."—This is used as a compliment to a great dramatic poet who can change his scene, and lose sight of the unities of time and place, without diminishing the interest which he has once excited.

Mollia tempora fandi Lat. HORACE.—"The favourable occasions for speaking."—These the poet intimates are to be sought for with great men. That request may succeed at one time, which at another may be considered as an importunity.

Molliter manus imposuit. Lat. Law Term.—"He but gently laid hands."—This phrase is used in a defence set up against an action or indictment for an assault. "He but gently laid hands" on the prosecutor, for the purpose of expelling him, as he had a right to do, from the premises.

——*Momento mare vertitur,*
Eodem die ubi luserunt, navigia sorbentur.
Lat JUVENAL.

"In a moment the sea is convulsed, and on the same day vessels are swallowed up where they lately sported on the waves."—This is not confined in its application to the perils of the sea.—It is equally applicable to the general vicissitude of human affairs.

Moniti meliori sequamur. Lat. VIRGIL.—"Being admonished, let us follow better things."—Having had the

the lessons of experience, let our future prudence attest their effects.

Monstrum horrendum, informe, ingens, cui lumen adeptum. Lat. VIRGIL.

"An horrid monster, gross and shapeless, and who had lost his sight."—This is the description given by Virgil of the Giant POLYPHEMUS, when his one eye had been bored out by Ulysses.—It is sometimes applied to an absurd proposition, conceived in ignorance, and brought forth by presumption.

Moribus antiquis stat Roma. Lat.—"Rome stands by her ancient morals."—She has preserved her stability by refusing to give way to innovation.

Mors omnibus communis. Lat.—"Death is common to all men."

Mors sola fatetur,
Quantula sint hominum corpuscula.
Lat. JUVENAL.

"Death alone confesses how weak and feeble is the body of man."—It rests with death, to shew the weakness of ambition and the inanity of pride.

Mors ultima linea rerum est. Lat. HORACE.—"Death is the last boundary of human affairs."—The speculations of wealth and ambition are all bounded by the grave.

Mortuo leoni & lepores insultant. Lat.—"Even hares can insult a dead lion."—The mightiest of the dead may be insulted by the weakest of the living.

Mos pro lege. Lat. Law Maxim.—"Custom for Law." Long-established usage, as in the case of a fixed *modus* for tythes, shall stand in the place of law.

Mot du guet. Fr.—"A watch word."

Mots d'usage. Fr.—"Words of usage."—Phrases in common use.

Moveo & propitior. Lat.—"I rise and am appeased."—Motto of the Ir. Baron WELLES.

———*Movet cornicula risum*
Furtivis nudata coloribus. Lat. HORACE.
"The crow, when stript of her borrowed plumes, provokes our laughter."—No object is more ridiculous than the plagiarist, when deprived of his stolen ornaments.

Mugitus labyrinthi. Lat.—"The bellowing of the labyrinth."—This was a favorite topic with the Roman Poetasters.—It is therefore put for any common-place topic of ordinary poets or writers.

———*Mulier cupido quod dicit amanti*
In vento, & rapidâ scribere oportet aquâ.
Lat. CATULLUS.
"Whatever a woman says to an eager lover should be written in the winds or in the rapid stream,"—Her declarations are so mutable and so fleeting in their nature, as to be unworthy of record or remembrance.

Mulier quæ sola cogitat male cogitat. Lat. Prov.—"A woman when thinking by herself, is always thinking of mischief."—One of the common-place railleries directed against the sex.

Multa cadunt inter calicem supremaque labra.
Lat. LABERIUS.
"Many things fall between the cup and the lip."—Disappointment will interfere between us and our nearest expectations.

Multa dies, variusque labor mutabilis ævi
Rettulit in melius, multos alterna revisens
Lusit & in solido rursus Fortuna locavit.
Lat. VIRGIL.
"Time and the changeful labor of ages have restored

stored many things, and Fortune, after many capricious alterations, has again placed them upon solid ground."—This alludes to the mutations to which kingdoms and empires are subject, and expresses a hope, consolingly used in revolutionary times, that matters will in the end be brought to rest upon a solid foundation.

Multa docet fames. Lat. Proverb.—"Hunger teaches many things."—Necessity is the mother of invention.

Multa ferunt anni veniuntes commoda secum
Multa recedentes adimunt. Lat. HORACE.
"The coming years bring many advantages with them—when retreating, they take away as many."—There is a tide in the affairs of men.—What we gain by the influx, we miserably lose by the reflux of that tide.

"The blessings flowing in from life's full tide,
"Down with our ebb of life decreasing glide."

Multa gemens. Lat.—"Mourning deeply."—He complied *multa gemens,* with every expression of grief.

Multa petentibus desunt multa. Lat. HORACE.—"Those who covet many things, are in want of many."—Our wants are limited or extended, in proportion with our desires.

Multa renascentur quæ jam cecidere. Lat. HORACE.—"Many things shall revive which have fallen into decay."—Taste and fashion are ever reverting and fluctuating.

———*Multi*
Committunt eadem diverso crimina fato
Ille crucem sceleris pretium tulit, hic diadema.
Lat. JUVENAL.
"Many men have committed the same crimes with

with a very different result.—One may ascend a throne by that act, for which another mounts the scaffold?"

"Thus sins alike, unlike rewards have found,
"And whilst this villain's hang'd, the other's
"crown'd."

——*Multis ille bonis flebilis occidit,*
Nulli flebilior quam mihi. Lat. HORACE.

"He died lamented by many good men, but by none more lamented than by me."

Multis parâsse divitias non finis miseriarum fuit, sed mutatio. Non est in rebus vitium sed in animo. Lat. SENECA.—"To have acquired riches is with many not to put an end to, but to change the nature of, their misery.—The fault however is not in the riches, but in the mind."—Wealth is very properly compared to manure; both are useless when in the heap, and both are thrown away upon an unkindly soil.

Multis terribilis, caveto multos. Lat. AUSON.—"If thou art terrible to many, then beware of many."

Multi te oderint, si teipsum ames. Lat.—"Many will hate you if you love yourself."—Self-love, when strongly manifested, is of all things the most disgusting.

Multos ingratos invenimus, plures facimus. Lat.—"We find many ungrateful men, and we make more."—Ingratitude is but too frequent, yet it is sometimes provoked by the arrogance of the benefactor.

——*Multos in summa pericula misit*
Venturi timor ipse mali. Lat. LUCAN.

"The mere apprehension of a coming evil, has put many into a situation of the utmost danger."—

Our

Our alarms frequently lead us into perils more fearful, even than those which we first apprehended.

Multos qui conflictari adversis videantur, beatos; ac plerosque quanquam magnos per opes, miserrimos: si illi gravem fortunam constanter tolerant, hi prosperâ inconsultè utantur. Lat. TACITUS.—"There are many who appear to encounter with adversity, who are happy; whilst some in the midst of riches are miserable: all depends on the fortitude with which the former bear the pressure, and on the unadvised manner in which the latter employ their wealth."

Multum abludit imago. Lat. HORACE.—"The picture is by no means like."—You perhaps intended a likeness, but *multum abludit imago:* you have given a caricature not a resemblance.

Multum in parvo. Lat.—"Much in little."—A great deal said in a few words. A compendium of knowledge.

Mundus universus exercet histrioniam. Lat. PETRONIUS ARBITER.—"All the World practises the art of acting."

"All the World's a Stage."

Munus Apolline dignum. Lat. HOR.—"An offering worthy of Apollo."—Spoken of an excellent Poem.

Murus æneus conscientia sana. Lat.—"A sound conscience is a brazen wall of defence."—Motto of Earl SCARBOROUGH.

Mus in pice. Lat. Proverb.—"A mouse in a pitch barrel."—Applied to a man who is always perplexing himself in useless disquisitions and enquiries.

Mutata formâ interimitur prope substantia rei. Lat. Law Maxim.—"The form being changed, the substance of the thing is destroyed."—Thus, if trees are improperly cut down, and laid as beams in a house, their nature is so far altered, that they cannot be seized in that shape; but the owner is to bring his action for the damage.

Mutare vel timere sperno. Lat.—"I scorn to change or fear."—The motto of the Duke of BEAUFORT.

Mutatis mutandis. Lat. Law.—"After making the necessary changes."—Thus what was law for A. and B. shall apply to C. and D. only altering terms according to the circumstances.

——*Mutato nomine de te*
Fabula narratur. Lat. HORACE.
"Change but the name, the tale is told of you."—You smile at the satire whilst you suppose it levelled at another; yet if the name were altered, you would find it reach to "your own business and bosom."

N.

——*Nam dives fieri qui vult,*
Et cito vult fieri. Lat. JUVENAL.
"He who desires to become rich, wishes that desire to be soon accomplished."—There is a natural alliance between avarice and rapacity.

Num ego illum periisse duco, cui quidem periit pudor. Lat. PLAUTUS.—"I regard that man as lost, who has lost his sense of shame."

Num genus & prôavos & quæ non fecimus ipsi
Vix ea nostra voco. Lat. OVID.
"For birth and ancestry, and that which we have not

not ourselves achieved, we can scarcely call our own."—The man who prides himself not on his personal conduct, but on a long line of ancestry, has been ludicrously, but justly, compared to the potatoe-plant, the best part of which is under ground.

Nam pro jucundis aptissima quæque dabunt Dii.
Charior est illis homo quam sibi. Lat. JUVENAL.

"For the gods, instead of what is most pleasing, will give what is most proper. Man is more dear to them, than he is to himself."

——*Namque inscitia est*
Adversum stimulum calces. Lat. TERENCE.

"It is consummate ignorance to struggle against the spur."—It is absurd to make an unavoiding resistance to superior force, or in the language of Scripture, "to kick against the pricks."

Nam scelus intra se tacitum qui cogitat ullum
Facti crimen habet. Lat. JUVENAL.

"For he who silently intends a crime, has all the guilt of the deed."—There are cases in which to resolve upon, and to commit a guilty act, are equal in point of criminality.

Nam vitiis nemo sine nascitur, optimus ille est
Qui minimis urgetur. Lat. HORACE.

"For no man being born without faults, the best is he who has the fewest."—No man can attain perfection; the nearest approach to it is therefore entitled to the highest praise.

——*Natura beatis*
Omnibus esse dedit, si quis cognoverit uti.
Lat. CLAUDIAN.

"Nature has granted to all to be happy, if we did but know how to use her benefits."—The greater

part of the calamities of life arise from the abuse and perversion of the gifts and blessings of nature.

Natura ipsa valere, & mentis viribus excitari, & quasi quodam divino spiritu afflari. Lat. CICERO.—"To be strong from nature; to be excited by the powers of the mind; and to be inspired, as it were, by a Divine spirit."—Such is the definition of genius, given by this great orator.

Natura lo fece, & poi ruppa la stampa. Ital. ARIOSTO.—"Nature after making him, broke the mould."—This eulogy has all the *extravaganza* of the Italian school. It imports of the subject, what no man can predict—that future time shall never see his equal.

Natura! quam te colimus inviti quoque. Lat. SENECA.

"Oh! Nature, how we worship thee, however unwilling."—How potent are thy dictates, and how resistless are thy laws!

Naturam expellas furca, tamen usque recurret. Lat. HORACE.—"You may turn nature out of doors with violence, but she will still return."—Nature will continue to plead and enforce her rights, in despite of every temporary restraint.

"Strive to expel strong nature, 'tis in vain,
"With double force she will return again."

———*Ne cede malis*
Sed contra audentior ito. Lat. VIRGIL.

"Do not yield to misfortunes, but advance to meet them with greater fortitude."

Ne cede malis. Lat.—"Do not yield to misfortunes."—Motto of Earl ALBEMARLE.

Nec cupias

Nec cupias nec metuas. Lat.—" Neither desire nor fear."—Motto of Lord DOVER, and of Earl HARDWICKE.

Nec Deus intersit nisi dignus vindice nodus. Lat. HORACE.—" Nor let a god interfere, unless the difficulty be worthy of such an intervention."—The poet is advising play-wrights.—Do not introduce an extraordinary or supernatural appearance, unless on an occasion of the highest importance.

Necesse est cum insanientibus furere, nisi solus relinqueris. Lat. PETRONIUS.—" It is necessary to be mad with the insane, unless you would be left quite alone."—Even the wise man will bend and accommodate himself in some degree, to the follies and prejudices of those around him, in order to avoid the reproach of singularity.

Necesse est facere sumptum, qui quærit lucrum. Lat. PLAUTUS.—" It is necessary that he who looks for gain, should incur expence."—No profit in common life, can be made without a previous risque and expenditure.

Necesse est in immensum exeat Cupiditas quæ naturalem modum transiliit. Lat. SENECA.—" When once ambition has passed its natural bounds, its progress is sure to be immense."—It is so with Avarice, which the word *Cupiditas* may imply, and indeed with the whole train of evil passions. When the first restraints are got over, their further progress mocks all calculation.

Necesse est ut multos timeat, quem multi timent. Lat. SYRUS.—" He that is feared by many, must be in fear of many."—The tyrant who governs others by terror, has cause to be himself the most terrified.

Necessitas non habet Legem. Lat. Law Maxim.—" Necessity has no law."—Any man may justify,

for instance, the pulling down the house of another, if it be done to prevent the spreading of a dangerous fire.

——————*Nec lex est æquior ulla,*
Quem necis artificem arte perire sua. Lat. OVID.
" Nor is there any law more just, than that the contriver of destruction should perish by his own arts."—It is gratifying to man, and seems the peculiar dispensation of God, when the malignant authors of mischief are themselves the victims of their own contrivances.

Nec lusisse pudet, sed non incidere ludum. Lat. HORACE.—" The shame is not in having sported, but in not having broken off the sport."—The levities of youth are pardonable, but if not discontinued in time, they form the strongest reproach to maturity and age.

" Once to be wild is not a foul disgrace,
" The blame is to pursue the frantic race."

Nec male notus eques. Lat.—" A horseman or patrician well known."—The motto of the Ir. Viscount SOUTHWELL.

Nec me pudet, ut istos, fateri nescire quod nescium. Lat. CICERO.—" I am not ashamed, as some men are, to confess my ignorance of that which I do not know."

Nec mora, nec requies. Lat. VIRGIL.—" There was no rest or repose."—The affair was prosecuted without the smallest intermission.

Nec placida contentus quiete est. Lat.—" Nor is he contented with soft repose."—Motto of the Earl of PETERBOROUGH.

Nec pluribus impar. Lat.—" Not an unequal match for numbers."—This was the vain-glorious motto adopted

adopted by Louis XIV. when he formed his chimerical project of universal empire.

Nec prece nec pretio. Lat.—"Neither by bribe nor entreaty."—Motto of the Irish Viscount BATEMAN.

Nec quærere nec spernere honorem. Lat.—"Neither to seek nor despise honours."—Motto of Viscount BOLINGBROKE.

Nec satis est pulchra esse Poemata dulcia sunto. Lat. HORACE.—"It is not enough that Poetry should be so finished as to satisfy the judgment; it should appeal to our feeling and imagination."—The following, though in rhyme, is rather an unpoetical translation:

"'Tis not enough that Poems barely please
"The judgment—they the soul should also seize."

Nec scire fas est omnia. Lat. HORACE.—"It is not permitted to know all things."—This approaches to the maxim of the English Poet:

"One Science only can one Genius fit,
"So vast is Art, so narrow human Wit."

Nec semper feriet quodcunque minabitur arcus. Lat.—"The arrow will not always hit the object which it threatens."—The best aims are often fruitless.

Nec sibi sed toto genitum se credere mundo. Lat. LUCAN.—"To think that he was born, not for himself, but for the world."—This is the rare character of an enlarged and philosophic mind.

Nec temere nec timide. Lat.—"Neither rashly or fearfully."—The motto of Earl DARLINGTON, and of Irish Viscount BULKELEY.

Nec tibi quid liceat, sed quid fecisse decebit
Occurrat, mentemque domat respectus honesti.
Lat. CLAUDIAN.

"Do not consider what you may do, but what it will become you to have done, and let the sense of honour subdue your mind."—This is a most admirable epitome of ethics. If men were to look not to the extent of their power, but to that mode of conduct which will bear reflection, the great would be more respected, and the powerless more happy.

Nec timeo, nec sperno. Lat.—"I neither fear nor despise."—Motto of the Irish Viscount BOYNE.

Nec quies gentium sine armis, nec arma sine stipendiis, nec stipendia sine tributis. Lat. TACITUS.—"The tranquillity of nations is not to be preserved without arms, troops cannot be maintained without pay, and their pay cannot be made good without taxes."

Ne cui de te plusquam tibi credas. Lat.—"Do not believe any man more than yourself, when he speaks of you."—When a man flatters you, you should correct his assertions by your own consciousness.

Nec verbum verbo curabis reddere fidus
Interpres. Lat. HORACE.

"Nor should the translator aim at rendering the original word for word."—In this servility of translation the spirit of the original will certainly evaporate.

Nec vixit male qui natus moriensque fefellit. Lat. HORACE.—"Nor has he spent his life badly who has passed it from his birth to his burial in privacy."—

The

The man is fortunate who escapes completely from the cares of public life.

Nefas nocere vel malo fratri puta. Lat. SENECA.—"You should esteem it a crime to hurt, even a bad brother."—You should enlighten, admonish, and, if possible, reform him, but abstain from injury or violence. This maxim should in a great degree govern our conduct towards all our fellow-men.

Negatas artifex sequi voces. Lat. PERSIUS.—"He attempts to express himself in a language which nature has denied him."

Nem. con. Abbrev. for *nemine contradicente.*

Nem. diss. Abbrev. for *nemine dissentiente.*—"No person opposing or disagreeing."—These two phrases are in fact synonimous. The latter, however, is exclusively used in the House of Peers.

Neminem id agere, ut ex alterius prædetur nescitiâ. Lat. CICERO.—"No man should so act as to take advantage of another's folly."—This is a precept, which those must admire in theory who outrage in practices.

Nemo allegans suam turpitudinem audiendus est. Lat. Law Maxim.—"No man alledging his own baseness is to be heard."—The evidence of spies, informers, and of every man who does not come into court with clean hands, is to be listened to with distrust.

Nemo bis punitur pro eodem delicto. Lat. Law Maxim.—"No man can be twice punished for the same crime."

Nemo in sese tentat descendere. Nemo! Lat. PERSIUS.—"What! no man attempts to descend into his

own bosom," and examine his faults.—We are too much busied in looking into those of others.

Nemo me impune lacessit. Lat.—"No man provokes me with impunity."—The motto of the order of the *Thistle*, to the rough nature of which plant it has a reference.

Nemo mortalium omnibus horis sapit. Lat. PLINY.—"No man is wise at all times."—This phrase, so frequently employed, enforces a serious truth, that the wisest of mankind have their lapses of indiscretion.

Nemo punitur pro alieno delicto. Lat. Law Maxim.—"No man is to be punished for the crime of another."—It is to be observed, that this is a *Law* and not a *State* Maxim. The people in every State are punished for the sins of those who administer the Government.

Nemo repente fuit turpissimus. Lat. JUVENAL.—"No man ever became in an instant the most base."—The progress from virtue towards vice is so gradual and insensible, that it is almost impossible to suppose an instantaneous transition from one to the other.

Nemo sine vitiis nascitur, optimus ille est,
Qui minimis urgetur. Lat. HORACE.
See "*Nam vitiis nemo.*"

Nemo solus sapit. Lat. PLAUTUS.—"No man is wise alone."—No man should be so confident in his own opinion as to reject all advice.

Ne plus ultra. Lat.—"Nothing more beyond."—He was arrived at his "*ne plus ultra.*" His utmost efforts could not carry him any further.

Né pour la digestion. Fr. LA BRUYERE.—"Born merely for the purpose of digestion."—A man who

who comes into life merely to enjoy what are called its good things, without rendering any service to the community.

Neque puero gladium. Lat. Prov.—"Do not trust a boy with a sword."—Do not commit a strong measure into inconsiderate hands.

Neque cæcum ducem neque amentem consultorem. Lat. *from* ARISTOPH.—"Do not take either a blind guide, or a weak adviser."—The former is not more dangerous than the latter.

Neque culpa neque lauda teipsum. Lat.—"Neither blame nor applaud thyself."—The latter in conversation is a silly egotism, and the former is most most frequently to be traced to an affectation as absurd.

Neque enim quies gentium sine armis, neque arma sine stipendiis, neque stipendia sine tributis. Lat. TACITUS.—"The quiet of nations cannot be maintained without arms: armies cannot be supported without pay; or that pay be made good without taxes."

Neque extra necessitates belli præcipuum odium gero. Lat.—"I bear no particular hatred beyond the necessity of war."—I feel no resentment beyond that which is justified by the occasion.

Neque fœmina, amissâ pudicitia, alia abnuerit. Lat. TACITUS.—"When a woman has lost her chastity, she will not shrink from any other crime."—It has been remarked in all ages, that when a woman has abandoned that prime virtue of her sex, the avenues of her mind are open to every temptation, and every vice.

Neque mala vel bona quæ vulgus putet. Lat. TACITUS.—"Things are neither good nor bad, as they appear to the judgment of the multitude."—The many, unless in a few prominent instances, are held to be incapable of forming a proper estimate of measures and circumstances.

Neque semper arcum tendit Apollo. Lat.—"Nor does Apollo always bend his bow."—This phrase is generally used as an apology for those, who, being engaged in grave pursuits, indulge themselves in occasional relaxation; but sometimes in a different sense, that men of talent who were supposed to be under the special protection of Apollo, do not at all times reach by their exertion to the level of their usual merits.

Nequicquam sapit qui sibi non sapit. Lat.—"He is wise to no purpose, who is not wise to himself."—The first use of Wisdom is to correct our own faults.

Ne quid detrimenti Respublica capiat. Lat.—"That the common weal shall receive no injury."—This was the injunction given by the Roman Republic on investing a Dictator with supreme powers. This attention to domestic security in contra-distinction to foreign conquest, is often intimated to the statesman at the helm of affairs, as forming his first and most important duty.

Ne quid falsi dicere audeat, ne quid veri non audeat. Lat. CICERO.—"Let him not presume to utter any falshood, but be bold to promulge every truth."—In this brief direction are comprised the principal duties of the historian.

Ne quid nimis. Lat. TERENCE.—"Do not take too

too much of any thing," or pursue an object too far.

Ne remettez pas à démain ce que vous pouvez faire aujourd'hui. Fr. Prov.—" Do not defer until to-morrow, that which you have it in your power to do to-day."

Nervis alienis mobili lignum. Lat.—" A puppet moved by wires in the hands of others."—Applied to politicians of a certain class, whose motions are dictated, and whose proceedings are regulated by persons unseen, or by what is called an interior cabinet.

Nescia mens hominum fati sortisque futuræ,
Et servare modum, rebus sublata secundis.
Lat. VIRGIL.

" The mind of man is ignorant of fate and future destiny, or of keeping within due bounds when elated by prosperity."—The rich and great in their proudest career should remember the vicissitudes of fortune, and be humbled.

Nescio quâ natale solum dulcedine cunctos
Ducit & immemores non sinit esse sui.
Lat. OVID.

" I know not by what sweetness our native soil still attracts all, and implants itself in our recollection."—Neither time nor distance can eradicate the attachment which every man feels for the spot which gave him birth.

Nescio quid curtæ semper abest rei. Lat. HORACE.—" Something is always wanting to our imperfect fortune."—Our desires are never fully gratified.

Nescit vox missa reverti. Lat. HORACE.—" The word which has once escaped can never be recalled."—We should be careful of what we say.

The

The impression made by an indiscreet word is scarcely ever to be erased.

Ne scutica dignum horribili sectere flagello. Lat. HORACE.

"Do not pursue him who deserves a slight whip, with the weightier scourge."—The advice is to the satyrist, whose severities should ever be proportioned to the offence.

Ne sutor ultra crepidam. Lat.—"Let not the shoemaker go beyond his last."—These were the words of Apelles to a *Crispin* who properly found fault with an ill-painted slipper in one of his pictures, but ascending to other parts, betrayed the grossest ignorance. No man should pass his opinion in a province of art, where he is without a qualification.

Ne tentes aut perfice. Lat.—"Attempt not, or accomplish."—Motto of the Irish Marquis of DOWNSHIRE.

Ne vile fano. Lat.—"Bring nothing base to the temple."—Motto of the Earl of WESTMORELAND.

Ne vile velis. Lat.—"Incline to nothing base."—Motto of Lord ABERGAVENNY.

Neutiquam officium liberi esse homines puto
Cum is nihil promereat, postulare id gratiæ apponi sibi. Lat. TERENCE.

"A man of liberal sentiments will not stoop to ask that as favour, which he cannot claim as a reward."

Nihil cupientium nudus castra peto. Lat. HORACE.

"Naked I repair to the camp of those who desire nothing."—

nothing."—Though not rich, I am not dissatisfied, because I have limited my desires.

Nihil dictum quod non dictum prius. Lat.—"Nothing can now be said, which has not been said before."

Nihil est ab omni parte beatum. Lat. HORACE.—"Nothing is blessed, or perfect on every side."—There is no state or condition of life without its disadvantages.—Nothing human is or can be perfect.

Nihil est aptius ad delectationem lectoris, quam temporum varietates, fortunæque vicissitudines. Lat. CICERO.—"Nothing is more calculated to entertain a reader, than the variety of times, and the vicissitudes of fortune."—In the perusal either of history or romance, the pleasure of the reader arises chiefly from variety and contrast.

Nihil est tam volucre quam maledictum; nihil facilius emittitur, nihil citius excipitur, nihil latius dissipatur. Lat. CICERO.—"Nothing is so swift in its progress as calumny; nothing is more readily received, and nothing can be more widely spread spread abroad."—Or has our poet has it;

"On eagles' wings immortal scandals fly."

Nihil est tam utile, quod in transitu prosit. Lat. SENECA.—"No book can be so good, as to be profitable when negligently read."

Nihil magis consentaneum est, quam ut iisdem modis res dissolvatur, quibus constituitur. Lat. Law Maxim.—"Nothing is more equitable, than that every thing should be dissolved by the same means as it was first constituted."—A deed under hand and seal can only be released by a similar deed. An obligation

obligation in writing cannot be discharged by a verbal agreement.

Nihil potest Rex quam quod de jure potest. Lat. Law Maxim.—"The King can do nothing but what he can do by law."—He cannot, for instance, order a man to prison without the writs and processes of law.

Nihil scriptum miraculi causa. Lat. TACITUS.—"Nothing composed for the sake of exhibiting prodigies, or exciting wonder."—Applied to a history which narrates simple facts in plain terms.

Nihil tam absurdum, quod non dictum sit ab aliquo philosophorum. Lat. CICERO.—"There is not any thing so absurd as not to have been said at some time by some philosopher."—This is sometimes applied in a literal sense, in ridicule of an antagonist. The original meaning of the author was different; the extent of his assertion being only this, that philosophers who first invented, and afterwards reasoned upon particular systems, were frequently driven to absurdities in their defence.

Nil actum reputans, si quid superesset agendum.
Lat. LUCAN.

"Thinking that nothing was done, if any thing remained to do."—This is the character of a man of talent and enterprize. He never sits down indolently contented with half measures.

Nil admirari prope est res una, Numici,
Solaque, quæ possit facere & servare beatum.
Lat. HORACE.

"Not to be lost in idle admiration (of men or things) is the only sure means of making and of preserving happiness."—Or as thus translated by FRANCIS,

"Not

" Not to admire, is of all means the best,
" The only means to make and keep us blest."

Nil agit exemplum litem quod lite resolvit. Lat. HORACE.—" That example does nothing which in removing one difficulty introduces another."—That arbitration is of no avail, which leaves behind it as great a difficulty as it found in the first instance.

Nil conscire sibi, nullâ pallescere culpâ. Lat. HORACE.—" To be conscious of no guilt, and to turn pale at no charge."—The latter is the strongest proof of a pure mind, and unsullied conscience.

Nil debet. Lat. Law Term.—" He owes nothing."—The usual plea in an action of debt.

Nil desperandum Teucro duce, & auspice Teucro. Lat. HORACE.

" We should not despair of any thing, Teucer being our guide, and we marching under his auspices."—A compliment often applied to the talents and good fortune of a popular general, or leader.

Nil dicit. Lat. Law Term.—" He says nothing."—This plea intimates a failure in the defendant, in not putting in his answer to the plaintiff's declaration.

Nil dictu fœdum, visuque hæc limina tangat,
Intra quæ puer est. Lat. JUVENAL.

" Let nothing foul, either to the eye or the ear, be seen or heard within those doors which enclose a boy."—Nothing indecent or criminal should be mentioned within the early and eager hearing of children. " Little pitchers have large ears."

Nil ego contulerim jucundo sanus amico. Lat. HORACE.—" Whilst in sound mind I should never deem any thing preferable to a pleasant friend."

Nil enim prodest, quod lædere non possit idem. Lat. OVID.—"Nothing can be of advantage which is not also convertible to purposes of injury."—This broad maxim applies to every kind of physical and moral agency. Thus, fire which is so necessary, may be rendered most mischievous: and that eloquence which sometimes saves the innocent, may be made the instrument of rescuing the guilty.

Nil erit ulterius, quod nostris moribus addat
Posteritas; eadem cupient facientque nepotes.
Omne in præcipiti vitium stetit. Lat. JUVENAL.

"There remains nothing farther, which posterity can add to our manners. Our successors may desire and act the same thing, but every vice is at present at its height."—This is the complaint of every century, since a picture of national manners was first drawn. The inventive genius of each succeeding age, has continued, however, to mock the prediction.

Nil falsi audeat, nil veri non audeat dicere. Lat. CICERO.—"That he should not dare to tell a falsehood, or to leave a truth untold."—This is the brief but just character of an honest historian.

Nil habet infelix paupertas durius in se
Quam quod ridiculos homines facit.
Lat. JUVENAL.

"The greatest hardship of poverty is, that it tends to make men ridiculous."

"Want is the scorn of ev'ry wealthy fool,
"And Wit in rags is turn'd to ridicule."

Nil intra est oleam, nil extra est in nuce duri. Lat. HORACE.—If this be not true "There is no kernel in the olive, nor has the nut any shell."—There is no trusting even to physical evidence.

Nil orturum

Nil oriturum alias, nil ortum tale fatentes. Lat. HORACE.—"Confessing that nothing of the same kind had arisen, or was likely to arise in future times."—Admitting the existence of an *unique*, a thing not to be equalled.

Nil proprium ducas, quod mutarier potest. Lat. SYRUS.—"Never deem that your own which can be transferred."—All worldly possessions are precarious, but philosophy and virtue we may call our own.

Nil similius insano quam ebrius. Lat. Prov.—"Nothing is more like a madman than a man who is drunk."—Insanity and ebriety produce effects so similar, that the principal distinction between them lies in the continuance of the former.

——*Nil sine magno*
Vita labore dedit mortalibus. Lat. HORACE.

"In this life, nothing is given to men without great labour."—No man can achieve the possession of fame, wealth, or influence, without incessant pains and application to his object.

Nil tam difficile quod non solertia vincat. Lat. Prov.—"Nothing is so difficult, but that by diligence and practice it may be overcome."

Ni l'un ni l'autre. Fr.—"Neither the one or the other."

———*Nimia illæc licentia*
Profecto evadet in aliquod magnum malum.
Lat. TERENCE.

"This excessive licentiousness will most certainly terminate in some mischief of magnitude."—This is a maxim often resorted to in political discussions. That licentiousness is mischievous no man will dispute; but in contending parties, there are few who

who can draw the line exactly between the improper licence, and the fair freedom of discussion.

Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo jactatur eadem.
Lat. HORACE.

"He appears mad indeed but to a few, because the majority is infected with the same disease."—Thus imitated,

When all are mad—all are alike opprest,
Who can discern one madman from the rest?

Nimium altercando veritas amittatur. Lat. Prov.—"In excessive altercation truth is lost."—In protracted disputes, men forget both themselves and the subject.

Nimium risûs pretium est si probitatis impendio constat. Lat. QUINTIL.—"That laughter costs too much, which is purchased by the sacrifice of decency or propriety."

Nimius in veritate, & similitudinis quam pulchritudinis amantior. Lat. QUINTILIAN.—"Too exact, and rather studious of similitude than of beauty."—In the fine arts, even nature may be too closely copied. None seem to be more aware of this maxim than the *portrait painters*, who are fashionable and successful.

Nisi dominus frustra. Lat.—"Unless the Lord be with you, all your efforts are in vain."—This, which is the motto of the city of Edinburgh, has been thus whimsically translated:—"You can do nothing here unless you are a Lord!"

Nisi prius. Law Lat.—"Unless before."—A judicial writ by which the Sheriff is to bring a Jury to Westminster-hall on a certain day.—"Unless before" that day the Lords Justices of the King go

go into his county to take assizes.—They there dispose of the cause, and thus save expence and trouble to the parties, jury, and witnesses.

Nitimur in vetitum semper, cupimusque negata. Lat. OVID.

"We always struggle for the things which are forbidden, and covet those denied to us."

Nobilitas sola est atque unica virtus. Lat. JUVENAL.

"Virtue is the only and true nobility."—The pride of birth, and the sound of titles, disappear before the intrinsic dignity of virtue.

Nobilitatis virtus non stemma character. Lat.—"Virtue, not pedigree, should characterise nobility."—The motto of Earl GROSVENOR.

Nobis non licet esse tam disertis
Qui Musas colimus severiores. Lat. MARTIAL.

"We who cultivate the Muses of a graver spirit, cannot indulge ourselves in such license or extravagance."—The nature of our pursuit is such as to exclude those licentious freedoms.

Nocet differre paratis. Lat.—"Those who are prepared, should never delay."—When your preparations are complete, it is injudicious to grant a further time to your adversary.

Nocet empta dolore voluptas. Lat. HORACE.—"That pleasure is injurious, which is bought at the price of pain."—We should carefully look to the perils which await upon certain enjoyments.

Nocturna versate manu, versate diurna. Lat. HORACE.—"Be these your studies by day and by night."—Let those objects be never out of your contemplation.

Noli

Noli me tangere. Lat.—" Do not touch me."——A name given to a very tender complaint in the nose, or, ironically, to a person who is over-sensitive.

Nolle prosequi. Law Lat.—" To be unwilling to proceed."—This is used in law when a plaintiff, having commenced an action, declines to proceed therein.—It is also entered officially by the King's Attorney-general, to stay any further proceeding in certain cases.

Nolo episcopari. Lat.—" I do not wish to be made a bishop."—This is a phrase of form put into the mouth of the person appointed to this high office. It is now applied ironically to those who affectedly disclaim that which is the secret and sole object of their ambition.

Nom de guerre. Fr.—" A war-name."—An assumed or travelling title.—Your " Captain" is excellent as a *nom de guerre.*

Non amo te Zabidi nec possum dicere quare.
Hoc solum scio, non amo te Zabidi. Lat. MART.

" I do not love you, I cannot assign a reason, but this I know, that I do not love you."—Such an unaccountable prejudice finds its way, at times, into every human breast. The epigram has been thus pleasantly translated:

" I do not love you Dr. Fell,
" The reason why I cannot tell,
" But this I know full well,
" I do not love you Dr. Fell."

Non ampliter sed munditer convivium;—Plus salis quam sumptûs. Lat. CORN. NEPOS.—" The entertainment was more neat than ample; there was more of relish than of cost."

Non assump-

Non assumpsit. Law Lat.—"He did not assume," or take to himself. A plea in personal actions, when the defendant denies that any promise was made.

Non bene conveniunt, nec in una sede morantur
Majestas & amor. Lat. OVID.

"Dignity and love do not blend well, or continue long together."—Where one of the parties is greatly superior to the other, there cannot be found that energy of passion which is reciprocally felt when the situations are more on an equality.

Non compos mentis. Lat.—"Not of sound mind."—In a delirium of lunacy.

Non conscire sibi. Lat.—"Conscious of no fault."—Motto of Earl of WINCHELSEA.

Non constat. Law Lat.—"It does not appear."—It is not before the court in evidence.

Non cuivis homini contingit adire Corinthum.
Lat. HORACE.

"It does not happen to every man to go to *Corinth.*"—It is not to be supposed, that all men can possess the same opportunities, or recur to the same sources of information.

Non eadem est ætas, non mens. Lat. HORACE.—"I am not now of the same age, or disposition as I was formerly."—I am not inclined to engage actively in the contest for which I feel myself disqualified.

Non ego mordaci distrinxi carmine quenquam.
Nulla venenato est litera mista joco. Lat. OVID.

"I have not attacked any one with biting verse, nor does any empoisoned jest lurk beneath, in what I have

I have written."—I always meant to be rather playful than satirical.

Non ego ventosæ venor suffragia plebis. Lat. HORACE. "I do not hunt for, or court the votes of the light and veering rabble."

Non enim gazæ, neque consularis
Summovet lictor miseros tumultus
Mentis & curas laqueata circum
Tecta volantes. Lat. HORACE.

"It is not in the power of wealth, or of the Consul's lictor (i. e. of any of the appendages of greatness,) to subdue the conflicts of a wretched mind, or to remove the cares which hover about the fretted dome."—The last image has been thus beautifully rendered by Mr. HASTINGS:

"Where Care, like smoke, in turbid wreaths
"Round the gay cieling flies."

Non enim tam Auctoritatis in disputando, quam rationis momenta quærenda sunt. Lat. CICERO.—"In every disputation, we should hope more from the moments of reason than from the weight of authorities."

Non equidem invideo, miror magis. Lat. VIRG.—"In fact I do not envy, yet still I wonder how it has come to pass."

Non est ad astra mollis à terris via. Lat. SENECA.—"There is no easy way from the earth to the stars."—It is not by common efforts that men can attain to immortality.

Non est inventus. Lat. Law Term.—"He has not been found."—The return made by the sheriff when the defendant is not to be found in his bailiwick.—It is sometimes used in the way of pleasantry, to mark a sudden disappearance.

Non

Non est jocus esse malignum. Lat. HOR.—"There is no joke in being malignant."—Some men seem to mistake asperity for humour; yet they are things almost incompatible.

Non est vivere, sed valere vita. Lat.—"Life is not life, but with the enjoyment of health."—The invalid can scarcely be said to live when the faculties either of the mind or body are seriously impaired.

Non exercitus, neque Thesauri, præsidia regni sunt, verum amici. Lat. SALLUST.—"The safety of a kingdom does not depend so much upon its armies, or its treasures, as on its alliances."—The tranquillity of a nation, like that of an individual, is best secured by cultivating the good-will of its neighbours.

Non fidatevi al alchemista povero, ô al medico ammalato. Prov. Ital.—"Do not trust to a poor alchymist, or a sick physician."—Do not take the advice of those who have not been able to act properly for themselves.

Non fumum ex fulgore sed ex fumo dare lucem. Lat. HORACE.—"Not to bring smoke from light, but out of darkness to produce splendor."—This is the difference, as stated by the satirist, between a bad poet and a good one. The former exhausts himself in the glare of his opening, and loses himself in smoke. The latter proceeds from a more modest opening to disclose all the radiance of poetry.

"He strikes out light from smoke, not smoke
"from light,
"New scene of wonder opening to the sight."

Non generant aquilæ columbas. Lat.—"Eagles do not bring forth pigeons."—Motto of Lord RODNEY.

Non hæc in fœdera. Lat. VIRG.—"Not into such leagues or alliances as these."

Non id videndum, conjugum ut bonis bona
At ut ingenium congruat & mores moribus;
Probitas, pudorque virgini dos optima est.
Lat. TERENCE.

"In marriage the relative proportion of property is not so much to be considered, as the union of mind, and the identity of manner and disposition. Chastity and modesty form the best portion which a virgin can bring to her husband."

Non ignara mali miseris succurrere disco. Lat. VIRGIL.—"Not being myself a stranger to suffering, I have learned to relieve the calamities of others."—The school of misfortune is (with a few exceptions) the only one which can endue the mind with sympathy.

Non ille pro charis amicis
Aut patriâ timidus perire. Lat. HORACE.

"He dares for his country or his friends to die."—This is a flower frequently strewn over the tomb of a hero.

Non inferiora secutus. Lat.—"Not having followed mean pursuits."—Motto of Lord MONTFORD.

Non licet in bello bis peccare. Lat.—"It is not permitted in war to err twice."—At other games a blot may be got over, but at this most dangerous game, a mistake is generally to be considered as irretrievable.

Non magni pendis quia contigit. Lat. HORACE.—You do not value it highly, because it came incidentally."

eidentally."—The *wind-falls* of fortune are less valued than the *usufruct* of our own industry.

Non missura cutem nisi plena cruoris hirudo. Lat. HORACE.—"Like a leech which does not quit the skin, until it is full of blood."—Used to mark a pertinacious claimant or applicant, who cannot be induced to retire until he has obtained his purpose.

Non nobis solum. Lat.—"Not merely for ourselves."—Motto of the Ir. Baron EARDLEY.

Non nobis solum, sed toto mundo nati. Lat.—"Not born for ourselves alone, but for the whole world."—Motto of the Ir. Baron ROKEBY.

Non nostrum tantas componere lites. Lat.—"It is not for us to adjust such grave disputes."—Ironically quoted, in general, and when the contest is of a trivial nature.

Non numero hæc judicantur sed pondere. Lat. CICERO. "These things are not judged of by their number, but by their weight."—He is speaking of actions useful to the state, one of which may, from intrinsic circumstances, out-value and out-weigh a host of others.

Non nunc agitur de vectigalibus, non de sociorum injuriis: Libertas & anima nostra in dubio est. Lat. CICERO.—"The question is not now respecting our revenues, or the injuries done to our allies: our liberties and lives are all at stake."

Non obstante. Lat.—"Notwithstanding."—A phrase used in patents to intimate a dispensing power.

Non omne molitor quæ fluit unda videt. Lat.—"The miller does not see every thing that floats by his mill."—Metaphorically—the statesman does not notice all the *minor* circumstances which may

either forward or embarrass his most favourite measures.

Non omnia possumus omnes. Lat. VIRGIL.—"We cannot all of us do every thing."—The human faculties are generally confined to a narrow line of operation.

Non omnis error stultitia est dicenda. Lat.—"Every error is not to be called a folly."—Fatuity is not to be inferred from a single circumstance of mistake.

Non posse bene geri Rempublicam multorum imperiis. Lat. CORN. NEPOS.—"A commonwealth cannot be well conducted under the command of many."—There must be an *unity* of will in the executive power of any state to produce a due effect.

Non propter vitam faciunt patrimonia quidam,
Sed vitio cæci propter patrimonia vivunt.
Lat. JUVENAL.

"Some men do not get estates for the purpose of enjoying life, but blinded with error, they live only for their estates!"—They are so besotted, as to mistake the means for the end.

Non quo, sed quomodo. Lat.—"Not by whom, but in what manner,"—(the business is done)—Motto of Earl SUFFOLK.

Non revertar inultus. Lat.—"I will not return unrevenged."—Motto of the Ir. Earl of LISBURNE.

Non satis est pulchra esse poemata, dulcia sunto. Lat. HOR.—"It is not enough that poetry should be decorated; it should also be interesting."

Non scribit ille, cujus carmina nemo legit. Lat. MART.—"That man does not write, whose verses no

man reads."—They are as much unknown as if they had perished in *embryo*.

Non sibi sed patriæ. Lat.—"Not for himself, but for his country."—Motto of Earl ROMNEY.

Non sibi sed toto genitum se credere mundo.
Lat. LUCAN of CATO.

"Believing himself to be born not for himself, but for the whole world;" or thus more freely translated:—

"Born not to serve himself, his gen'rous plan
"Takes in the universe, nor ends in man."

Non si male nunc & olim sic erit. Lat. HORACE.—"If matters go on badly at present, they may take a better turn hereafter."—One of the usual phrases of encouragement under misfortune.

Non sum qualis eram. Lat. HORACE.
"I am not now what I once have been."—I feel the natural decay of my vigour and of my faculties.

——— *Non tam portas intrare patentes*
Quam fregisse juvat: nec tam patiente colono
Arva premi, quam si ferro populetur & igni.
Concessâ pudet ire viâ. Lat. LUCAN.
"The conqueror is not so much pleased by entering into open gates as by forcing his way. He desires not the fields to be cultivated by the patient husbandman; he would have them depopulated by fire and sword. It would be his shame to go by a way already granted to his passage."—This is the angry language of the poet, animadverting on the conduct of *Cæsar*. In modern history the conduct has been too often realized.

Nonumque prematur in annum. Lat. HORACE.—"Let your piece be kept nine years"—This is a precept, with which our dramatic poets are too much

" pressed by hunger and request of friends" to afford their compliance.

Non ut diu vivamus curandum est, sed ut satis. Lat. SENECA.—" Our care should be not so much to live long, as to have lived enough."—The proper estimate of human life is to be taken, not from the years through which it was protracted, but from the good actions by which it was distinguished.

Non vi, sed sæpe cadendo. Lat.—" Not by force, but by often falling."—Every thing is to be effected by incessant efforts. The idea is taken from drops of water, which unremittingly falling, will hollow out a stone.

Non vultus, non color. Lat.—" There is neither the countenance nor the colour."—This quotation is differently used. It is employed to repel a testimony where there is no veri-similitude, or to rebut the imputation of writings to an author, which bear not the features of his style, or the complexion of his sentiments.

Nosce teipsum. Lat.—" Know thyself."—This important lesson may be considered in various points of view. A wise man will endeavour to form just estimate of his own strength and weakness, of his powers, moral, physical, &c. and consider whether they are adequate to the end proposed.

Noscitur ex sociis. Lat. Prov.—" He his known by his companions."—" Tell me," says the *Spanish* proverb, " what company you keep, and I'll tell you who you are."

Nôsse hæc omnia salus est adolescentulis. Lat. TERENCE.—" It is salutary for young men to be informed of these things."

No-

os patriam fugimus, nos dulcia linquimus arva. Lat. VIRGIL.—"We leave our country, we quit our delightful plains."—We feel all the horrors of migrating from our native soil.

ota bene. Lat.—"Mark well."—Used in referring to some remarkable object or circumstance.

Votre défiance justifie la tromperie d'autrui. Fr. ROCHEFOUCAULT.—"Our mistrust justifies the deceit of another."—Men are neither happy nor safe, but in mutual confidence.

Votre mal s'empoisonne
Du secours qu'on lui donne. Fr. Prov.
"Our disease is aggravated by the remedies which are administered."

N'oubliez. Fr.—"Do not forget."—Motto of the Sc. Earl GRAHAM.

Nous aurions souvent honte de nos plus belles actions, si le monde voyoit tous les motifs qui les produisent. Fr. ROCHEFOUCAULT.—"We should often be ashamed of our brightest actions, were the world but to see the motives by which they were produced."—That this is frequently true, must be conceded to those, who trace every spring of action up to the source of self-love:—It is more benign, though it may be less in the spirit of this philosophy, to accept of the best motives that can be assigned for a good action.

Nous avons tous assez de force pour supporter les maux d'autrui. Fr. ROCHEFAUCAULT.—"We have all of us sufficient strength to bear the misfortunes of others."—A sneer is of course meant at the selfish and unfeeling part of mankind.

Nous desiderions peu de choses avec ardeur, si nous connoissions parfaitement ce qui nous desirons. Fr. ROCHEFOUCAULT.

CHEFOUCAULT.—" We should wish for few things with eagerness, if we perfectly knew the nature of that which was the object of our desire."

Nous ne savons ce que c'est que bonheur ou malheur absolû. Fr. ROUSSEAU.—" We do not know what is absolutely good or bad fortune."—The condition of life is mixed. The highest have their sufferings, and the lowest their consolations.

Nous ne trouvons guère de gens de bon sens, que ceux qui sont de notre avis. Fr. ROCHEFOUCAULT.—" We seldom find any persons of good sense, but such as are of our opinion."—Our self-love on such occasions induces us to pass a favourable judgment.

——*Novi ingenium mulierum;*
Nolunt ubi velis, ubi nolis capiunt ultro. Lat. TER. " I know the nature of woman. When you are desirous they are unwilling; when you are disinclined, they come forward of their own accord."—One of the common place satires on the caprices of the female sex.

Novos amicos dum paras, veteres cole. Lat. HERMES. —" Whilst you seek new friendships, take care to cultivate the old."—Do not lose sight of old attachments, for the sake of making new connections.

Nudum pactum. Lat.—" A naked agreement."—A promise unconfirmed by any written obligation.

Nugæ canoræ. Lat.—" Melodious trifles."—Mere singsong without meaning.

Nugis addere pondus. Lat.—" To give weight to trifles." —To lend a consequence to matters of slight moment.

——*Nulla aconita bibuntur*
Fictilibus. Lat.
" No wolfsbane is drunk out of earthenware."—

The

The danger of poison is reserved for those who drink out of vessels of plate.

——————*Nulla est sincera voluptas*
Sollicitumque aliquid lætis advenit. Lat. OVID.
" No joy comes unmixed, and something of anxiety intervenes with every pleasure."

Nulla falsa doctrina est quæ non permisceat aliquid veritatis. Lat.—" There is no doctrine so false, but that it may be intermixed with some truth."—Even 'midst the wild follies of the *Alcoran* there are some few precepts which would not disgrace the purity of the *Christian* code.

Nulla fere causa est, in qua non femina litem
Moverit. Lat. JUVENAL.
" There are few disputes in life, which may not, on tracing, be found to originate with a woman."—We pretend to command, but in fact are often mere instruments in the hands of the weaker sex.

Nulla fides regni sociis, omnisque potestas
Impatiens consortis erit. Lat. LUCAN.
" There will be no common faith between those who share in power, and each man will be jealous of his associate."—This is a strong description of the jealous and distracted councils of a nation, on the eve of ruin.

Nulla pallescere culpa. Lat. HORACE.— No turn pale on any imputation of guilt."—This is frequently used as a motto, to a declaration of conscious innocence.

Nulli jactantius mœrent, quam qui maxime lætantur. Lat. TACITUS.—" None mourn with more affectation of sorrow than those who are inwardly rejoiced."—Those who assume sorrow, or affect grief, in general, out-act the reality.

Nulli negabimus, nulli differemus Justitiam. Lat.

"We shall not refuse or postpone the justice which is due to any man."—This emphatic phrase is in *magna charta*—the "great charter" of our rights.

Nullius addictus jurare in verba magistri. Lat. HORACE.

"Not being bound to swear or speak according to to the dictates of any master."—This quotation is fairly used by a writer professing to give, and using only, his own free, honest, and independent opinions.

Nullum est jam dictum, qnod non dictum prius. Lat. TERENCE.—"Nothing can be now said, which has not been said before."—This line which is often quoted, is not to be taken in a sense absolutely literal. The meaning is, that in these latter days, it is difficult to arrive at novelty.

Nullum imperium tutum, nisi benevolentia munitum. Lat. CORN. NEP.—"No government is safe, unless it be fortified by good-will."—The strongest powers, when they branch into tyranny and oppression, are certain to perish from their very roots. So it was with the Roman; so it will be perhaps with the French Republic. "Peace and good-will towards men," are the buttresses to support an Empire, which looks for an indeterminate duration.

Nullum iniquum in jure præsumendum est. Lat. Law Maxim.—"Nothing unjust is to be presumed in the law."—All things are taken to be lawfully done until proof is adduced to the contrary: Fraud shall never be intended or presumed by the law, unless it be expressly averred.

Nullum magnum malum quod extremum est. Lat. NEPOS.—"That evil can never be great which is the last."—A man can undergo almost any suffering under the persuasion that it was the last which he should endure. This quotation is, however, generally employed against the fear of death, which terminates all our sufferings.

Nullum numen abest, si sit prudentia. Lat. JUVENAL.—"No protecting power is wanting, if prudence be but employed."—If men in general acted with prudence, they need not be under the necessity of invoking any other aid.

"No God is absent, where calm Prudence
"dwells."

Nullum tempus occurrit regi. Lat. Law Maxim.—"No time impedes the King."—The rights of the crown are indefeasible by any lapse of time.

Nullus commodum capere potest de injuria sua propria. Lat. Law Maxim.—"No man can take advantage of his own wrong."—If a lessor and lessee of lands for years join in the cutting down of timber, the lessor shall not afterwards punish the lessee for waste, as this would be to take advantage of his own wrong.

Nullus tantus quæstus quam quod habes parcere. Lat. Prov.—"There is no gain so certain as that which arises from sparing what you have."—There is no road to wealth more certain than that of œconomy.

Nul n'aura de l'esprit,
Hors nous & nos amis. French. MOLIERE.

"No person shall be allowed to have wit, out of our circle, and that of our friends."—This alludes to the little *juntos* of witlings to be found in almost every town, who associate to be-praise and be-puff

each other, with a view of excluding the pretensions of those who are not of the party of these monopolists.

Numerisque fertur lege solutis. Lat. HOR.—"He is borne along in numbers free from law."—His verses are licentious, or unrestrained by any of the existing rules.

Numerus certus pro incerto ponitur. Lat.—"A certain is put for an uncertain number."—As we say a thousand, or a million, to express a large number, but without meaning to ascertain the precise amount.

Numini & patriæ asto. Lat.—"I stand to God and my country."—Motto of the Sc. Lord ASTON.

Nunc aut nunquam. Lat.—"Now or never."—Motto of the Ir. Viscount KILMOREY.

Nunc omnis ager, nunc omnis parturit arbos
Nunc frondent sylvæ, nunc formosissimus annus.
Lat. VIRGIL.

"Now every field and every tree is in bloom; the woods are in full leaf, and the year in its highest beauty."—Used generally to introduce a poetical description of summer.

Nunc patimur longæ pacis mala; sævior armis
Luxuria incubuit, victumque ulciscitur orbem.
Lat. JUVENAL.

"Now we suffer the mischiefs of a long peace.—Luxury, more destructive than war, has engrossed us; and avenges the vanquished world."—This is a fine description of Rome in its decline; it exhibits what Shakespeare calls

"The cankers of a calm world, and a long peace."

Nunquam ad liquidum Fama perducitur. Lat.—"Fame never reports things in their true light."—The strongest

strongest impressions are often produced from beginnings the most idle, and rumours the most frivolous.

Quam aliud natura, aliud sapientia dicit. Lat. JUVENAL.—"Nature never says one thing, and wisdom another."—Their dictates are always in complete accordance.

——*Nunquam libertas gratior extat*
Quam sub rege pio. Lat. CLAUDIAN.

"Liberty never existed in a more gracious form than under a pious king."—Monarchy is not unfavourable to liberty, if the monarch adheres to the obligations which exist between him and the people.

Quam minus solus, quam cum solus. Lat.—"Never less alone than when alone."—This was the saying of the ancient philosopher, who found his greatest luxury in solitary reflection.

Quam nimis dicitur, quod nunquam satis discitur. Lat. SENECA.—"That never is too often said, which is never sufficiently learned."—There are some maxims of so grave and important a nature, that they can never be too often repeated, or too deeply impressed.

Quam non paratus. Lat.—"Always ready."—The motto of the Marquis ANNANDALE.

Nunquam potest non esse virtuti locus. Lat. SENECA.—"There must ever be a place for virtue."—A wise and good man can never be without a proper scope for his exertions.

Nunquam sunt grati qui nocuêre sales. Lat.—"Those witticisms are never agreeable which have an injurious

jurious tendency."—The wit which is too acrimonious, will seldom find an advocate.

Nusquam tuta fides. Lat. VIRGIL.—"Our confidence is no where safe."—This is spoken of a period of civil war, at which, more particularly, every social tie is unhappily dissolved.

O.

Obiter dictum. Law Lat.—"A thing said by the way."—An opinion giving in passing, and which not applying judicially to the case, is not to be resorted to, as of authority.

Obruat illud male partum, male retentum, male gestum Imperium. Lat. CICERO.—"Perish that power which has been obtained by evil means, retained by similar practices, and which is administered as badly as it was acquired."—Such a power in any state can never be of long duration.

Obscurum per obscurius. Lat.—"To explain what was obscure by something more obscure."—This phrase occurs, and frequently with justice, in polemic argument, when the opponent professing to explain, involves himself in a cloud of words and thus renders more dark, what was sufficiently dark before.

Obsequium amicos, veritas odium parit. Lat. TERENCE.—"Obsequiousness procures friends, but truth begets hatred."—Deference and adulation will excite a kindness, where the honest bluntness of truth must have provoked an enmity.

Obstupui, steteruntque comæ & vox faucibus hæsit.
Lat. VIRG.

"I was astonished, my hair stood at end, and my

my voice lingered in my throat."—Used to describe an extreme degree of consternation.

Detrectatio ac livor pronis auribus accipiuntur, quippe adulationi fœdum crimen servitutis, malignitati falsa specie libertatis inest. Lat. TACITUS.—" Spleen and calumny are devoured with a greedy ear.—Flattery wears the badge of servitude, whilst malignity speaks the tone of independence, and is therefore well received."—This is justly applied to the factious clamourer, who censures indiscriminately every act of his superiors:—it cannot reach those who speak not from prejudice, and censure not without a cause.

——*O cæca nocentium*
Consilia! O semper timidum scelus. Lat. STAT.

" Oh, the blind councils of the guilty! Oh, however cowardly is wickedness."—It has been often remarked that Providence seems to darken the understandings, and to depress the spirits of great criminals.

Decupet extremum scabies. Prov. Lat.—" Let the itch infect the last."—*Anglice,* The Devil take the hindmost.

Decurrent nubes. Lat.—" Clouds will intervene."—Motto of the Baron ELIOT.

O! Curas hominum, O quantum est in rebus inane.
Lat. PERSIUS.

" Oh, the cares of men, and how much of frivolity is there in their affairs."

Oderint dum metuant. Lat. CICERO.—" Let them hate, provided they fear."—This is the sentiment of a tyrant towards his subjects, briefly and characteristically expressed.

Oderunt hilarem tristes, tristemque jocosi. Lat. HOR.
—" The grave dislikes the cheerful man, and the man of gayer spirits hates the grave."—There can be no pleasurable association between people of a different temperament.

Oderunt peccare boni, virtutis amore. Lat. HORACE.
—" Good men forbear to sin, merely from their love of virtue."—Those who love virtue for herself, will act solely from her impulses, and [illegible] without any regard to extrinsic circumstances.

Odia in longum jaciens, quæ reconderet, auctaque promeret. Lat. TACITUS.
" A man who lays his resentment aside, but stores it up to bring it forward with additional acrimony."—This, as JUNIUS observes, is a description of the very worst of characters. The man who can dissemble his resentment until occasion serves, is the basest of all hypocrites, and the most dangerous of all enemies.

Odia qui nimium timet regnare nescit. Lat. SENECA.
—" He who is too fearfully alive to hatred, is ignorant of the art of reigning."—The sovereign who aims at the general good of his people, should learn to contemn the resentments of individuals.

Odimus accipitrem quia semper vivit in armis. Lat. Prov.—" We hate the hawk, because she always lives in arms."—All men must detest that power, which is in a state of eternal hostility.

Odi profanum vulgus & arceo. Lat. HORACE.—" I hate and repel from me the profane vulgar."—This is the exordium of the poet to a religious hymn, and on a subject of which the common people were supposed to be wholly ignorant. It is now sometimes

tiaras used to mark their exile from the regions of political mystery.

Odium theologicum. Lat.—"A theological hatred."—The hatred of divines. It has been observed, that gownsmen bear with them a greater degree of rancour than any other class of disputants.

O facilles dare summa deos, eademque tueri
Difficiles. Lat. LUCAN.

"Oh! how gracious are the gods in giving high situations, and how reluctant are they to ensure them when given?"—This is an apostrophe strictly accordant with the ancient mythology. In its more recent application, it can serve only to denote the precarious tenure by which high places are holden.

O fortunatos nimium, sua si bona nôrint,
Agricolas, quibus ipsa procul discordibus armis,
Fundit humo facilem victum justissima tellus.
Lat. VIRGIL.

"Oh! more than happy, if ye knew your own advantages—Husbandmen, to whom, in the absence of clashing arms, the grateful earth pours forth an easy sustenance."—An eulogy often quoted on the condition of agriculturists. The first line is sometimes taken apart, and applied to those who either rightly or causelessly urge any motives of political discontent.

Ogni medaglio ha il suo reverso. Ital. Proverb.—"Every medal has its reverse."—There are two sides to every statement.

Oh! Jam satis. Lat. HORACE.—"Oh! there is now more than enough."—A phrase used to denote satiety and disgust.

O! Imitatores! Servum pecus! Lat. HORACE.—"Oh! Ye imitators what a servile herd ye are!"—How much does the servile copyist sink beneath the originality of genius?

Οι πλειονες κακοι. Gr. *Oi pleiones kakoi.*—"The greater part of mankind are bad."—This was the observation of Bias, one of the seven sages of Greece. It is the maxim of cold Prudence to regard all men as vicious, until the contrary appears in proof.

Olim meminisse juvabit. Lat. VIRGIL.—"The future recollection will be pleasing."—There is a melancholy consolation in the retrospect of past misfortunes.

O l'utile secret que de mentir apropos. Fr. Prov.—"Oh! What an useful secret it is to be able to lie to the purpose."—In the world of politics, all morality being out of the question, nothing is more useful than a well-coined lie, which is of temporary use; and which, the occasion being passed, is soon and completely forgotten.

O major tandem parcas insane minori.
Lat. HORACE.

"Oh! thou who art greatly mad, deign to spare me the lesser madman."—A phrase often used ironically in a paper warfare.

O! miseras hominum mentes, oh, pectora cæca!
Lat. LUCRETIUS.

"How wretched are the minds of men, and how blind their understandings!"—A quotation frequently and well applied in a moment of popular delusion.

Omne actum ab agentis intentione est judicandum. Lat. Law Maxim.—"Every act is to be judged from the intention of the agent."—In contracts and obligations,

ligations, the law particularly looks to the intention of the parties. In wills the intent of the testator is to be religiously regarded.

Nec animi vitium tanto conspectius in se
Crimen habet, quanto major qui peccat habetur.
Lat. JUVENAL.

"Every fault of the mind becomes more conspicuous and more guilty, in proportion to the rank of the offender."—Persons in high station are not only answerable for their own conduct, but for the example which they may hold out to others. This, joined to their advantages of education, aggravates their vices, and loads them with a greater share of responsibility.

Nec capax movet urna nomen. Lat. HORACE.—"In the capacious urn of death every name is shaken."—With respect to mortality all are subject to the same lot.

Nec in præcipiti vitium stetit. Lat. JUVENAL.—"Every kind of vice has reached its summit."—There remains nothing for posterity to add.—One of the common places always thrown out on the profligacy of the present day.

Omnes, quibus res sunt minus secundæ, magis sunt nescio
quomodo,
Suspiciosi; ad contumeliam omnia accipiunt magis:
Propter suam impotentiam se credunt negligi.
Lat. TERENCE.

"All those persons, whose affairs are not prosperous, are in a certain degree suspicious. They take every matter as an affront, and from their conscious weakness, they presume that they are neglected and despised."—There is a sort of jealousy in people of humble fortune or fallen condition,

which

which it is always wise in those who move in a higher sphere, not to awaken or irritate.

Omne ignotum pro magnifico. Lat.—"Every thing unknown is taken for magnificent."—We are apt to annex the idea of greatness to that which is mysterious or remote.

Omne nimium vertitur in vitium. Lat. Prov.—"Every excess becomes a vice."—Even our virtues are changed into vices, when pushed to an extreme.—See *Virtus est medium,* &c.

Omnes sibi malle melius esse quam alteri. Lat. THERENCE.—"It is in the nature of man that every individual should wish for his own advantage, in preference to that of others."

Omne tulit punctum qui miscuit utile dulci. Lat. HORACE.

"He has carried every point, who has mixed the useful with the agreeable."—It is the highest praise of a writer to entertain whilst he instructs, and to interest the heart, whilst he informs the mind.

Omnem crede diem tibi diluxisse supremum. Lat. HORACE.—"Believe that each day is the last to shine upon thee."—Always suppose that your death is near, and when it comes you will be found better prepared.

Omnes amicos habere operosum est; satis est inimicos non habere. Lat. SENECA.—"It is a thing almost impracticable, to have all men as your friends; it is enough, if you have no enemies."—You cannot make all men your friends without some sacrifice of character; it is sufficient if you act from conscience void of offence.

Omnes

Omnes eodem cogimur; omnium
Versatur urna; serius, ocyus
Sors exitura. Lat. HORACE.

"We are all compelled to follow the same course. The urn of death is shaken for all, and sooner or later the lot must come forth."—The duration of life depends on so many chances, that we should always be prepared for the worst.

Omnes habentur & dicuntur tyranni, qui potestate sunt perpetuâ, in eâ civitate quæ libertate usa est. Lat. CORN. NEP. *in Themistoclem.*—"All men are held and rated as tyrants, who possess themselves of *perpetual* power in a state which once enjoyed the blessings of freedom."

Omne solum forti patria est. Lat. OVID.—"To a brave man, every soil forms his country."—A stout spirit is not to be subdued even by exile.—He will find his country in every clime.

Omnes stultos insanire. Lat. HORACE.—"That all fools are mad."—A favourite doctrine of *Damasippus* the Stoic.—Mr. LOCKE has an acute distinction on this subject. He states the difference to be, that fools draw false conclusions from just principles, whilst madmen draw just conclusions from false principles.

Omne supervacuum pleno de pectore manat.
Lat. HORACE.

"Every thing that is superfluous overflows from the full bosom."—The poet who means to interest, should not overload his subject with unnecessary description or improbable aggravation.

Omnia bona bonis. Lat.—"All things are good with good men."—Motto of the Irish Viscount WENMAN.

Omnia cum amico delibera, sed de ipso prius. Lat. SENECA.—" Consult with your friend on every thing, but particularly on that which respects yourself."—He may be able to direct in cases where otherwise your self-love may mislead.

Omnia fanda nefanda, malo permista furore,
Justificàm nobis mentem avertêre Deorum.
Lat. CATULLUS.

" The confusion of right and wrong in this accursed war, has deprived us of the protecting care of Heaven."

Omnia fert ætas, animum quoque. Lat. VIRGIL.—" Age bears away with it all things, even the powers of the mind."—This is a reflection too strikingly true, to be enforced by any comment.

———*Omnia Græcè!*
Cum sit turpe magis nostris nescire Latine.
Lat. JUV.

" Every thing is affectedly Greek, when it is more shameful for our Romans to be ignorant of Latin."—This is used as a sarcasm on those who devote themselves to the study of other languages without having previously attained the mastery of their own.

Omnia inconsulti impetûs cæpta, initiis valida, spatio languescunt. Lat. TACITUS.—" All matters commenced with hasty violence are strenuous in the beginning, but languish in the end."—That fervour which seeks no aid from wisdom soon evaporates: the means are therefore exhausted before the end can be attained.

Omnia mala exempla bonis principiis orta sunt. Lat.—" All bad precedents have had their rise in good principles."—A daring offence very frequently gives

gives birth to a stretch of power. The punishment being just in the first instance, it gains a sanction from those who do not foresee or dread the extent or abuse of the precedent.

Omnia mea mecum porto. Lat.—"All that is mine I carry with me."—All my property, it has been waggishly translated, is *personal.*

Omnia non pariter rerum omnibus apta.
Lat. PROPERTIUS.
"All things are not alike for all men fit."

Omnia prius verbis experiri, quam armis, sapientem decet. Lat. TERENCE.—"It is becoming wisdom to try all that can be done by negociation before recourse is had to arms."—Every practicable expedient should be tried by statesmen, before they consent to rush into the horrid, inexpiable mischief, of war.

Omnia quæ nunc vetustissima creduntur nova fuere; & quod hodie exemplis tuemur inter exempla erit. Lat. TACITUS.—"All that we now deem of antiquity at one time were new, and what we now defend by examples, on a future day will stand as precedents."—This just observation is frequently turned against those who wish to rest every thing on the authority of musty records and antiquated precedents.

Omnia suspendens naso. Lat.—"One who turns up his nose at every thing."—An eternal joker, or sneerer.

Omnia tuta timens. Lat. VIRGIL.—"Fearing all things, even those which are safe."—A mind long harassed with dangers, cannot look with confidence to any quarter for security or repose.

Omnia vincit amor, & nos cedamus amori.

Lat. VIRGIL.

" Love conquers all things, and let us yield to love."—His power is so despotic that nothing is left to mortals but submission.

———*Omnibus hostes*
Reddite nos populis—Civile avertite Bellum.

Lat. LUCAN.

" Lead us into hostility against every people upon earth, but at all hazards prevent a Civil War."——If blood must be shed—be it so—but let it not be the blood of countrymen fighting against each other.

Omni exceptione major. Lat.—" Superior to all exception."—Applied in the first instance to the competence and credibility of a legal witness, or more generally to the character of a man, which is to be considered as unimpeachable.

———*Omnis enim res,*
Virtus, fama, decus, divina, humanaque pulchris
Divitiis parent. Lat. HORACE.

" For all divine and human affairs, virtue, fame, and honour, now obey the alluring influence of riches."—It was said in the days of this poet " that at *Rome* all things were venal."—Had he lived in later days, he could have furnished even a stronger description of the the omnipotence of wealth, and of the yieldings of venality.

Omnis fors ferendo superanda est. Lat.—" Every chance is to be overcome by enduring."—By patience and perseverance a man can subdue the worst vicissitude of fortune.

Omnis pœna corporalis, quamvis minima, major est omni pœnâ pecuniariâ quamvis maxima. Lat. Law Maxim.

" The smallest corporal punishment falls with more weight than the largest pecuniary penalty."

unum consensu capax imperii, nisi imperasset. Lat. TACIT.—" In the opinion of all men he would have been regarded as capable of governing, if he had never governed."—This was the language of this great historian respecting the Emperor GALBA. It is now frequently applied to others, who exhibit something like a shew of talent, but which, when brought to the test, proves to be nothing more than a glittering superficiality.

commence par être dupe, on finit par être fripon. Fr. Mad. DESHOUILLRES.—" They begin by being fools, and end in being knaves."—This is a just description as it is applied to the progress of a gambler.

" Such is the equal progress of deceit,
" The early dupe oft closes in the cheat."

dit. Fr.—" It is said."—It is an *on dit.*—It is merely a loose report.

dit des gueux qu'ils ne sont jamais dans leur chemin, parce qu'ils n'ont point de demeure fixe. Il en est de même de ceux qui disputent, sans avoir des notions déterminées. French.—" It is said of beggars that they are never in their way, because they have no fixed abode. The same may be applied to those who dispute without having any precise ideas of the subject."—No man should argue on matters, the nature of which he cannot accurately define.

fait souvent tort à la vérité par la manière dont on se sert pour la défendre. Fr.—" An injury is frequently done to the cause of truth, by the manner in which some men attempt to defend it."—An

injudicious advocate is sometimes more hurtful than a violent adversary.

On n'a jamais bon marché de mauvaise marchandise. Fr. Prov.—"The best is always the cheapest."

On n'auroit guère de plaisir, si l'on ne se flattoit point. Fr.—"A man would have but little pleasure if he did not sometimes flatter himself."

On n'est jamais si heureux, ni si malheureux qu'on se l'imagine. Fr. ROCHEFOUCAULT.—"People are never so fortunate, or so unfortunate, as they suppose themselves to be."—In either case the feeling is exaggerated. We are ever too much elated, or too much depressed.

On ne cherche point à prouver la lumière. Fr. Prov.—"There is no necessity for proving the existence of light."—It is idle to adduce proofs of that which is self-evident.

On ne donne rien si libéralement que ses conseils. Fr. ROCHEFOUCAULT.—"Men give away nothing so liberally as their advice."

On ne loue d'ordinaire que pour être loué. Fr. ROCHEFOUCAULT.—"Praise is generally given only that it may be returned."—Applied frequently to the bandying of compliments between two vain persons.

On ne méprise pas tous ceux qui ont des vices, mais on méprise tous ceux qui n'ont aucune vertu. Fr. ROCHEFOUCAULT.—"We do not despise all those who have vices; but we despise those who are without any virtue."—In the former case, there may be some good qualities to make atonement.

On n'est jamais si ridicule par les qualités que l'on a, que par celles que l'on affecte d'avoir. ROCHEFOUCAULT.—"Men are never so ridiculous from the qualities which really belong to them, as from those which they pretend to have."—Affectation is even more contemptible than weakness.

On ne se blame, que pour être loué. Fr. ROCHEFOUCAULT.—"Men only blame themselves for the purpose of being praised."—When we impute to ourselves a fault, we generally expect to receive a compliment in return.

On ne trouve guère d'ingrats, tant qu'on est en état de faire du bien. Fr. ROCHEFOUCAULT.—"We find but few people ungrateful, whilst we are still in a condition to confer benefits."—Expectation in this case sustains the office of gratitude.

On ne vaut point dans ce monde, que ce qu'on veut valoir. Fr. BRUYERE.—"A man of the world must seem to be what he wishes to be."—In other words, the interested man or the man of the world must, to forward his purposes, carry his pretensions far beyond his realities.

On parle peu quand la vanité ne fait pas parler. Fr. ROCHEFOUCAULT.—"Men speak but little when vanity does not induce them to speak."—When a person speaks much in company, it is done, in most instances, with a view to distinguish himself.

On perd tout le temps qu'on peut mieux employer. Fr. ROUSSEAU.—"All that time is lost which might be better employed."

On peut attirer les cœurs par les qualités qu'on montre, mais on ne les fixe que par celles qu'on a. Fr. DE

MOY. "Hearts may be attracted by assumed qualities, but the affections are not to be fixed but by those which are real."—Men or women may captivate each other, in the first instance, by putting on a feigned character, but the masque of the hypocrite is loose, and its fall must inevitably betray the fraud and the disguise.

On prend le peuple par les oreilles, comme on fait un pot par les anses. Fr. Prov.—"The people are to be taken by the ears as a pot is by the handles."—This is a reflection often cast, and frequently with justice, on the credulity of the mass of the people.

Onus probandi. Lat.—"The burden of proving."—The *onus probandi* should lie on the person making a charge. He is bound to prove what he asserts.

Opera illius mea sunt. Lat.—"His works are mine."—The motto of Lord BROWNLOW.

Operæ pretium est. Lat.—"It is worth while" to hear or to attend.—If *non* be placed before *est* the meaning is reversed—"It is *not* worth while."

Opere in longo fas est obrepere somnum.
Lat. HORACE.
"In a long work it is allowable that sleep should sometimes creep on the writer."—A lapse is pardonable in a poem of great length.—More indulgence is due to the author of an epic poem, than can be allowed to the framer of an epigram or sonnet.

Opinionum commenta delet dies, naturæ judicia confirmat. Lat. CICERO.—"Time effaces the comments of opinion, but it confirms the judgments of Nature."—Speculative opinions pass away, whilst inferences drawn from Nature and Truth *remain* permanently on record.

Opprobrium medicorum. Lat.—"The disgrace of the physicians."—A name given to a disorder like the Cancer, which is generally considered as incurable.

Optat ephippia bos piger, optat arare caballus.
Lat. HORACE.
"The lazy ox wishes for horse-trappings, and the steed wishes to plough."—It is the same in human nature. Every man wishes to exchange his situation; and frequently to adopt one which is unsuited to his powers.

Optimum obsonium labor. Lat. Prov.—"Labour is the best sauce."—Labour, like hunger, can give a relish to the homeliest food.

Opum furiata cupido. Lat. OVID.—"The ungovernable passion for wealth."—An avarice which knows no bounds.

Ora & labora. Lat.—"Pray and labour.—The motto of the Sc. Earl DALHOUSIE.

Orandum est ut sit mens sana, in corpore sano.
Lat. JUVENAL.
"Our prayers should be for a sound mind in a healthy body,"—as the first great requisites to human happiness.

Ore tenus. Lat.—"From the mouth."—The testimony was *ore tenus*—i. e. Parole in contradistinction to written evidence.

Os homini sublime dedit cælumque tueri.
Lat. HORACE.
"To man he (God) gave an upright countenance, and to survey the Heavens."—Other animals move in an horizontal posture. An erect attitude is given to man, as if on purpose that he should sur-

vey the works of the creation. It has been t[illegible]us admirably imitated.

"If *prone* in thought, our stature is our shame
"And man should blush his forehead meets *the* skies."

O! si sic omnia. Lat.—"Oh had he thus conducted himself in every respect."—This quotation is applied to an inconsistent character, who is as meritorious in one great instance, as he is censurable in other points of his conduct.

O! tempora, O! mores. Lat. CICERO.—"Oh the times and the manners."—How the former are changed and the latter debased.

Otia si tollas, periere Cupidinis arcus. Lat. OVID.—"Remove but the temptations of leisure, and the bow of Cupid shall lose its effect."—It is indolence that gives force to our passions; they produce but little effect on the mind which is absorbed in business and industry.

Otium cum dignitate. Lat.—"Leisure and respect."—He enjoys his *otium cum dignitate.* He is withdrawn from business, and is honoured in his retreat.

Otium sine dignitate. Lat.—"Leisure without dignity."—A character precisely the reverse of the preceding.

Oublier je ne suis. Fr.—"I can never forget."—Motto of the Sc. Baron COLVILLE.

Ου γνωσις αλλα πραξις. Gr. *Ou gnosis alla praxis.*—"Not the theory but the practice."—The former without the latter is generally found deficient in the day of trial.

Oui & Non sont bien courts à dire, mais avant que de les dire,

dire, il y faut penser long-tems. Fr. GRACIAN.—"Yes and No are very easily said, but before they are said it is necessary to think a long time."—In matters of consequence, it is most necessary to deliberate before we give a precipitate assent, or an hasty negative.

rage de longue haleine. Fr.—"A long-winded business."—A work too tediously spun out.

P.

ulum Acherontis. Lat. PLAUTUS.—"Food for the *Acheron,*" a fabled river in the infernal regions. An old fellow just ready to drop into the grave.

ta conventa. Lat.—"Conditions agreed upon."—A diplomatic phrase used to describe certain articles, which are to be observed,—until one of the parties finds a convenience in their violation.

lida mors æquo pulsat pede
Pauperum tabernas, regumque turres.
Lat. HORACE.

"Pale death approaches with an equal step, and knocks indiscriminately at the door of the cottage and the portals of the palace."—Peasants and princes are alike subjected to the immutable law of mortality.

lmam qui meruit ferat. Lat.—"Let him who has won it bear the palm."—This was the motto of the lamented NELSON, when he graced the peerage by its acceptance. From other lips it might have savoured of vanity. The palm will flourish and the willow long weep over his grave.

lma non sine pulvere. Lat.—"I have gained the

palm, but not without labour."—Motto of the Earl of LIVERPOOL.

Papier maché. Fr.—"Chewed paper."—That mashed substance of which snuff-boxes and other articles are made.

Parcere personis, dicere de vitiis. Lat.—"To be sparing of persons, and to speak of crimes."—This is a precept of which the honest satyrist should never lose sight. It is his duty to lash the vice in general terms: if he descends to personalities, the world will attribute it to spleen against the individual, or perhaps to some motive even less honourable.

Parcere subjectis & debellare superbos. Lat. VIRGIL. —"To spare the lowly and subdue the proud."—The French have falsely held out their adoption of this maxim, which they thus translate,—"*Guerre aux chateaux & paix aux chaumieres.*"—War against the castles, but peace to the cottages.

Pari passu. Lat.—"With an equal pace."—By a similar gradation.

Paritur pax bello. Lat. CORN. NEP.—"Peace is produced by war."—The party desirous of peace is often compelled to make a greater shew of hostile preparation, in order to bring about the return of that inestimable blessing.

Par le droit du plus fort. Fr. Proverb.—"By the right of the strongest."—This is a right more frequently acted upon than pleaded.

Par les mêmes voies on ne va pas toujours aux mêmes fins. Fr. ST. REAL.—"By the same means we do not always arrive at the same ends."—Though acting

acting from the best experience, our plans may be deranged by unforeseen circumstances.

Parlez du loup & vous verrez sa queue. Fr. Proverb.—"Speak of the wolf, and you will see his tail."—Mention but a person's name, and he instantly makes his appearance. Or, as the English proverb has it, "Talk of the Devil," &c.

Parlez peu & bien si vous voulez qu'on vous regarde comme un homme de mérite. Fr.—"Speak but little and well, if you would be esteemed as a man of merit."—You should neither tire by loquacity, or offend by incorrectness.

Par manière d'acquit. Fr. Prov.—"By way of discharge."—Carelessly.

Par negotiis neque supra. Lat. TACITUS.—"Neither above nor below his business."—Used to describe a man whose abilities are exactly fitted to his station.

Par nobile fratrum. Lat.—"A noble pair of brothers."—Used ironically to denote two associates exactly suited to each other.

Par pari refero. Lat.—"I return like for like."—I have recourse only to means similar to those which were previously employed by my adversary.

Pars beneficii est, quod petitur, si cito neges. Lat. SYRUS.—"It is something like kindness immediately to refuse, what it is intended to deny."—It is charity not to excite a hope, when it must end in disappointment.

Pars hominum gaudet vitiis constanter & urget
Propositum; pars multa natat, modo recta capessens,
Interdum pravis obnoxia. Lat. HOR.

"Some men exult in their vices, and constantly pursue their vicious objects—but the greater part are fluctuating sometimes undertaking what is right, and sometimes yielding to that which is wrong."

Pars minima sui. Lat.—"The smallest part of the man, or of the thing."—The poor shadowy remains of the man—or the frittered remnant of the subject.

Pars sanitatis velle sanari fuit. Lat. SENECA.—"The wish to be cured is of itself an advance to health." Metaphorically: to be conscious of one's own folly is a negative advance to amendment.

Par signe de mepris. Fr.—"As a token of contempt."

Parturiunt montes, nascitur ridiculus mus. Lat. HORACE.—"The mountain is in labour, and a ridiculous mouse is brought forth."—Applied to an author or orator, whose laboured openings produce nothing in the end but abortion or imbecility.

Parva leves capiunt animos. Lat. OVID.—"Little minds are caught with slight trifles."—Frivolous minds are captivated by inane pursuits.

Parvum parva decent. Lat. HORACE.—"Little things befit the humble man."—The man in a low station never makes himself ridiculous, but when his efforts exceed his means.

Pas d pas on va bien loin. Fr.—"Step by step one goes very far."—To advance by degrees is in general the most secure, as well as most successful mode of proceeding.

Pascitur in vivis livor, post fata quiescit,
Tunc suus, ex merito, quemque tuetur honor.
Lat. OVID.

"Envy is nourished against the living. It ceases when the object is dead. His deserved honours then will defend him against calumny."—The sentiment that the world seldom does justice to living merit, will be found, varied only in the expression, in different places of this collection.

Passato il pericolo, gabbato il santo. Ital. Proverb.—"When the danger is past, the saint is mocked."—In Catholic countries, in every case of danger and difficulty, prayers are eagerly offered to some peculiar saint. If the peril be avoided, the patron saint relapses into cold neglect, until he be elevated into respect by the approach of new danger. It applies to cases of friendship exerted, or protection extended, which are too often forgotten with the occasion.

Passim. Lat.—"Every where."—In various places.

Pater familiâs. Lat.—"The father of a family."

———*Pater ipse colendi*
Haud facilem esse viam voluit, primusque per artem
Movit agros, curis acuens mortalia corda.
Lat. VIRGIL.

"The father himself of tillage, did not wish the way to be easy: he was the first to raise the soil by art; inciting the human heart by anxiety."—Providence has put care and labour in our way, as blessings too easily enjoyed are soon neglected, if not despised.

Pater patriæ. Lat.—"The father of his country."

Patience passe science. Fr.—"Patience surpasses knowledge."—The motto of Viscount FALMOUTH.

Patitur qui vincit. Lat.—"He who conquers, suffers."—Motto of the Sc. Baron KINNAIRD.

Patriæ fumus igne alieno luculentior. Lat.—"The smoke of one's own country appears brighter than any foreign fire."—Every man must love his natal soil, in spite of all its comparative disadvantages.

Patria cara, carior libertas. Lat.—"My country is dear, but liberty is dearer."—Motto of Earl RADNOR.

Patriâ quis exul se quoque fugit? Lat. HORACE.—"What exile from his country is able to escape himself?"—Guilt vainly seeks for a refuge in foreign climes from its own consciousness.

"What exile from his native land,
"E'er left *himself* behind? HASTINGS.

Patriæ infelici fidelis. Lat.—"Faithful to my unhappy country."—Motto of the Irish Earl of COURTOWN.

Patriis virtutibus. Lat.—"By hereditary virtue."—Motto of the Ir. Baron LEITRIM.

——*Pauci dignoscere possunt*
Vera bona, atque illis multum diversa.
Lat. JUVENAL.

"Few men can distinguish between that which is really good, and that which is directly the opposite."—There are many who are incapable of chusing that course which is likely to prove advantageous to themselves.

Pauci*s*

Paucis carior est fides quam pecunia. Lat. SALLUST. —"There are few who do not set an higher value on their money, than on their good faith."—The historian wrote in an æra of the Roman Republic, when the finer feelings were absorbed in the prevailing passion of avarice.

Pauhum sepultæ distat inertiæ
Celata virtus. Lat. HORACE.

"Virtue or energy when concealed differs but little from buried inertness."—If a man can serve his country or his friend, and withholds his exertions, he is as liable to blame for his indolence as another for his incapacity.

Pauper enim non est cui rerum suppetet usus.
Lat. HORACE.

"That man is not poor who has the use of necessary things."—The wise man, when the wants of life are supplied, can smile at those who are running after its luxuries and superfluities.

Paupertas fugitur, totoque arcessitur orbe. Lat. LUCAN.—"Poverty is shunned and prosecuted all over the globe."—It is universally treated as a crime, and where humanity steps not in to make a few exceptions, it every where incurs the penalty of disgrace.

Pauvres gens, je les plains, car on a pour les fous
Plus de pitie que de courroux.
Fr. BOILEAU.

"Poor gentlemen, I pity them:—for one always entertains for fools more of pity than of anger."—A sarcasm addressed to a class of disappointed authors.

Pax in bello. Lat.—"Peace in war."—A relaxed or incompetent system of hostility.—"The king,"

says Dr. Johnson, "who makes war on his enemies tenderly, distresses his subjects most cruelly." Motto of the Duke of LEEDS.

Pax potior bello. Lat.—"Peace is preferable to war."

Peccavi. Lat.—"I have sinned."—To make one cry *peccavi*—to compel him to acknowledge his transgression.

Pecuniam in loco negligere maximum est lucrum. Lat. TERENCE.—"To despise money on some occasions leads to the greatest gain."—There are circumstances where nothing is to be expected but from a liberal expenditure.

Peine forte & dure. Fr.—"A harsh and severe pain." This was applied in the old law to the punishment of laying under heavy weights, and feeding only with bread and kennel water the culprit who refused to plead on his arraignment.—This severity is done away by a later act of Parliament, which enacts, that the culprit so refusing to plead, shall be held to have pled guilty.

Pendente lite. Lat.—"Whilst the suite or contest is depending."

Pense à bien. Fr.—"Think for the best."—Motto of Viscount WENTWORTH.

Per acuta belli. Lat.—"Through the perils of war." Motto of the Ir. Earl of TYRCONNEL.

———*Peraget tranquilla potestas*
Quod violenta nequit: mandataque fortius urget
Imperia quies. Lat. CLAUDIAN.

"Power can do no more by quietude than by violence, and calmness will best enforce the imperial

perial mandate."—Things lawfully and mildly commanded exact performance; but if harshly and illegally required, produce dislike, and sometimes refusal and resistance.

Per angusta ad augusta. Lat.—"Through difficulties to grandeur."—Motto of the Ir. Earl of MASSAREENE.

Per ardua liberi. Lat.—"Freedom through difficulty."—The motto of Lord CAMELFORD.

Percunctatorem fugito nam garrulus idem est. Lat. HORACE. "Shun the inquisitive person, for he is also a talker."—Those who enquire much into the affairs of others, are seldom capable of retaining the secrets which they learn.

"Fly the inquisitive—*they'll talk again.*"

Pereant amici, dum una inimici intercidant. Lat. CICERO.—"Let our friends perish, provided that our enemies fall at the same time."—This, which was a proverb both with the Greeks and the Romans, is quoted by the orator, only to be marked by his reprobation. It is a sentiment which bears the stamp of a cold, or rather a most detestable selfishness.

Pereant qui ante nos nostra dixerunt. Lat.—"May they perish who said our good things before us."—This was an humourous exclamation used even by the ancients, when charged with having borrowed from their predecessors. They acknowledged thereby the truth of the adage, "*Nil dictum quod non dictum prius.*"—"Nothing can be said which has not been said before;"—or in the words of the English adage, "that there is nothing new under the sun!"

Per fas & nefas. Lat.—"Through right and wrong."—He pursued his purpose, *per fas & nefas.* He left no possible means untried.

Periculosæ plenum opus aleæ. Lat.—"A work full of dangerous hazard."—A business pregnant with danger.

Periere mores, jus, decus, pietas, fides,
Et qui redire nescit, cum perit, pudor.
Lat. SENECA.

"We have lost all morals, justice, honour, piety, and faith; and with these that modest sense of shame which, once extinguished, never can be restored."—This is one of the complaints, frequently, and at all times repeated, of the dissoluteness of the present age.

Periissem ni periissem. Lat.—"I had perished unless I had perished."—The motto of the Sc. Baron NEWARK.

Per il suo contrario. Ital.—"By its reverse or opposite."—Motto of the Earl of UXBRIDGE.

Perjurii pœna divina exitium, humana dedecus. Lat.—"The crime of perjury is punished by Heaven with perdition, and by man with disgrace."—This which was one of the laws of the Romans, called the laws of the Twelve Tables, is sometimes quoted as a maxim by modern judges and lawyers.

Per mare, per terras. Lat.—"Through sea and land."—Motto of the Ir. Baron MACDONALD.

Permitte divis cætera. Lat. HORACE.—"Leave the rest to the gods."—Discharge your duty, and leave the rest to Providence.

Per multum risum, poteris cognoscere stultum. Lat. —"By his redundant laughter, you can always distinguish the fool."—Nothing marks a weak mind more strongly than an excess of laughter upon trivial occasions.

Per quod servitium amisit. Law Term.—"By which he lost her service."—The words are used to describe the injury sustained by the plaintiff when the defendant has debauched a daughter or apprentice.

Per saltum. Lat.—"By a leap."—He has taken his degrees *per saltum*.—He has attained to high honours, passing over the intermediate degrees.

Per scelera semper sceleribus certum est iter. Lat. SENECA.—"The way to wickedness is always through wickedness."—The perpetration of one crime generally leads to the commission of another.

Per se. Lat.—"By itself."—No man likes mustard *per se*. JOHNSON.

Perseverando. Lat.—"By perseverance."—The motto of Lord DUCIE.

Per varios casus, per tot discrimina rerum. Lat. VIRGIL.

"Through various chances, and through so many vicissitudes of affairs."—After such a strange variety of adventures.

Pessimum genus inimicorum laudantes. Lat. TACITUS. —"Flatterers are the worst species of enemies."—You cannot guard against their attacks.—A secret mine is more to be dreaded than an open assault.

Petites maisons. Fr.—"The little houses."—A French phrase for a mad-house; probably from the narrowness of the cells.

Peu de bien, peu de soin. Fr. Prov.—"He who has not much wealth, has not much care."

Peu de gens savent être vieux. Fr. ROCHEFOUCAULT.—"Few persons know how to be old."—When the manners of youth are suffered to accompany old age, they only tend to make it ridiculous.

Peu de gens sont assez sage pour preferer le blâme qui leur est utile, à la louange qui les trahit. Fr. ROCHEFOUCAULT.—"Few persons are so wise as to prefer the censure, which may be useful to them, to the flattery which betrays them."

Philosophiæ stemma non inspicit. Platonem non accepit nobilem philosophia sed fecit. Lat. SENECA.—"Philosophy does not look into pedigrees. She did not receive Plato as noble, but she made him such."—In the eye of true philosophy, all men are equal; distinction is only to be acquired by superior worth and talents.

——*Pictoribus atque poetis*
Quidlibet audendi semper fuit æque potestas.
Lat. HORACE.

"The power to dare every thing always belonged to painters and to poets."—The sister arts are entitled to avail themselves of equal boldness of invention.

Pie poudre. Law Fr.—"Dusty feet."—The court of—"This is the lowest court recognised by the law of England."—The etymology of the name is somewhat doubtful. Sir EDWARD COKE says, that it has its name, because justice is done "as speedily

dily as dust can fall from the foot," whilst others derive it from the "dusty feet" of the suitors. Mr. Barrington derives it more satisfactorily from *pieds pudreaux*, a pedlar, in old French—a court of petty chapmen, such as resort to fairs and markets.

———*Piger scribendi ferre laborem;*
Scribendi recte, nam, ut multum nil moror.
Lat. HORACE.

"Too indolent to undergo the toil of writing, I mean of writing well; for as to the quantity of his composition, that is wholly out of the question."—Applied with propriety to the numerous tribe of careless, dashing writers, who cannot endure the labour of revising or correcting their own works.

Pindarum quisquis studet æmulari,
———*Ceratis ope Dædaleâ,*
Nititur pennis, vitreo daturus
Nomina Ponto. Lat. HORACE.

"He who imitates the poet Pindar, relies on wings affixed with wax, as by the art of Dædalus, and is sure to give his name to a glassy sea."—The allusion is to Icarus the son of Dædalus, who is fabled to have fled from Crete on artificial wings, when the sun melting his waxen pinions, he fell into the Icarian sea.—The lesson relates to the difficulty of what is called *Pindaric* poetry; the ancient and modern imitators of that bard, having given, in general, in lieu of the Flights of Genius, nothing but flights of extravagance!

Plerumque gratæ divitibus vices. Lat. HORACE.—"Changes are generally agreeable to the opulent."—The poet alludes to the love of variety, so generally prevalent in those who can afford to indulge in it.

Ploratur

Ploratur lacrymis amissa pecunia veris. Lat. JUVENAL.

"The loss of money is deplored with real tears."—Whatever may be affected on other subjects, nothing wounds the feelings of most men, so much as their pecuniary losses.

Ploravere suis non respondere favorem Speratum meritis. Lat. HORACE.

"They lamented that the encouragement for which they hoped did not await upon their merits."—This was applied in the first instance to the disappointment of poets; but men of talent in other walks of life, are but too sensible that it will bear a wider range of application.

Plura faciunt homines e consuetudine, quam è ratione. Lat.—"Men do more from custom than from reason."—In our general conduct, we are found to act rather from habit than from reflection.

Plura sunt quæ nos terrent, quam quæ premunt, & sæpius opinione quam re laboramus. Lat. SENECA.—"Our alarms are much more numerous than our dangers, and we suffer much oftener in apprehension than in fact."—The experience of human life has proved, that imaginary terrors occur more frequently than real dangers.

Plures crapula quam gladius. Lat. Prov.—"Gluttony kills more than the sword."—We are shocked on hearing of the multitudes mowed down by the scythe of war; but we do not notice the silent and wide-spreading destruction, with which debauchery and excesses thin the ranks of private life.

Pluries. Lat. Law Term.—"At several times."—It is a name given to a writ which issues after two former

former writs have gone out without effect.—The original writ is the *capias*—then follows an *alias*, which failing, the *pluries* issues.

uris est oculatus testis unus quam auriti decem. Lat. PLAUTUS.—" One eye-witness is of more weight than ten who give evidence from hearsay."

urimum facere, & minimum ipse de se loqui. Lat. TACITUS.—" To do the most and say the least of himself."—This is the portrait given by the Roman historian, of a great but unostentatious character.

lus aloes quam mellis habet. Lat.—" He has more of gall than of honey."—Applied to a writer whose *forte* lies chiefly in sarcasm.

lus apud nos vera ratio valeat quam vulgi opinio. Lat. CICERO.—" Reason shall prevail with me more than popular opinion."—I shall prefer my own judgment to general prejudice.

lus dolet quam necesse est, qui ante dolet quam necesse est. Lat. SENECA.—" He grieves more than is necessary, who grieves before it is necessary."

——*Plus est quam vita salusque,*
Quod perit: in totum mundi prosternimur ævum.
Lat. LUCAN.

" More than life and safety is lost in the present conflict; we are laid prostrate even to the last epoch of the world."—This is said by the poet in lamenting the consequences of the battle fought between Cæsar and Pompey at Pharsalia. It is now often used to describe conflicts of a different kind, in the way of exaggeration, and when not national but personal interest are concerned.

Plus [illegible] penes miseros. Lat. TACITUS.—"There is more of violence as well as of perseverance amongst the lowly and the wretched."—A wise government will therefore always be cautious of provoking this description of men to opposition or resistance.

Plures exempli quam pernicie nocent. Lat.—"They do more mischief from the example, than from the sin."—Spoken of persons in distinguished situations. The best example should be given from the highest place.

Plus ratio quam vis cæca valere solet. Lat. CORN. GALLUS.—"Reason can in general do more than blind force."—That which cannot be done by mere strength, is sometimes to be accomplished by address.

Plus salis quam sumptûs. Lat. C. NEPOS.—"There was more of relish than of cost."—A proper definition of a philosophical entertainment.

Plutôt mourir que changer. Fr.—"Sooner die than change."—This favourite motto is that which was written by a fair one on the sands, when walking by the sea-shore.—Her lover arrived in time to read it: his joy however was soon dashed by a prophetic wave which instantly erased the inscription.

Poeta nascitur non fit. Lat. Prov.—"A poet is born, but is not made."—No degree of study can make a poet, unless the man be possessed of innate genius.—This however is a point very warmly litigated.

Point d'argent, point de Suisse. Fr. Prov.—"No more money, no more Swiss."—An allusion to the

mercenary services of that nation.—No longer pipe, no longer dance.

Pol! me occidistis amici. Lat. HORACE.—"By H——n, you have destroyed me, my friends."—Your misplaced zeal has inflicted on me an injury.

Ponamus nimios gemitus; flagrantior æquo
Non debet esse dolor viri, nec vulnere major.
Lat JUVENAL.

"Let us dismiss all excessive sorrow: the grief of a man should not pass the bounds of propriety, or shew itself greater than the infliction."—A man is debased by that womanish sorrow, which knows no bounds, and passes far beyond the occasion.

Pone seram, cohibe; sed quid custodiet ipsos
Custodes? Cauta est & ab illis incipit uxor.
Lat. JUVENAL.

"Apply locks and restraint, but who shall watch your own spies? Your wife is cunning, and will begin by seducing them."—When a woman is inclined to mischief, her artifices will mock every preventive effort.

Ponton. Fr. Military Term.—"A temporary bridge for an army."—*Pontonniers,* men who are employed in the construction of such bridges.

——Populus me sibilat at mihi plaudo
Ipse domi, simulac nummos contemplor in arca.
Lat. HORACE.

"The people hiss me, but I applaud myself at home, when I contemplate the money in my chest."—The miser finds, in the view of his hoards, a consolation and refuge from the public contempt.

Poscentes vario multum diversa palato. Lat. HORACE. —" Requiring, with various taste, things widely different from each other."—This phrase is used by an author, who found it impossible, like many of his less fortunate successors, how difficult it was to please the varying taste of each individual reader.

Posse comitatûs. Lat.—" The power of the county," which the sheriff is authorized to call forth whenever an opposition is made to the King's writ, or to the execution of justice.

Possunt quia posse videntur. Lat.—" They are able, because they seem to be able."—The greater energy in all cases of force will be found on that side, which from any cause whatever can be taught to look confidently for success.

Post amicitiam credendum est, ante amicitiam judicandum. Lat. SENECA.—" After forming a friendship, you should render implicit belief; before that period you may exercise your judgment."—In a state of perfect friendship, there should be nothing like hesitation or distrust on either side.

Post bellum auxilium. Lat.—" Aid after the war."—A vain and superfluous succour, offered when the difficulty is past.

Postea. Law Lat.—" Afterwards."—The name given to the writ by which the proceedings by *nisi prius* are returned after the verdict into the court of common pleas.

——*Post equitem sedet atra cura.* Lat. HORACE. " Dark care sits behind the horseman."—This is said of the man of guilt, who vainly endeavours to fly from his own reflections.

Post malam segetem serendum est. Lat. SENECA.—"After a bad crop, you should instantly begin to sow."—Instead of sinking under misfortune, we should immediately think of renewing our industry.

Post nubila Phœbus. Lat.—"The sun shines forth after clouds."—Motto of the Irish Baron SHULDHAM.

Post tot naufragia portum. Lat.—"After so many shipwrecks, there appears a harbour."—After so many dangers, an asylum at length presents itself.—Motto of Earl SANDWICH.

Postulata. Lat.—"Things required."—The admissions demanded from an adversary, before the main argument is entered upon.

Potentiam cautis quam acribus consiliis tutius haberi. Lat. TACITUS.—"Power is more safely to be retained by cautious than by severe councils."—Mildness combined with vigilance, as a prop of power, is more to be relied upon than a system of of irritating severity.

Potentissimus est qui se habet in potestate. Lat. SENECA.—"He is most powerful, who has himself in his power;"—who is able to command himself.

Pour bien desirer. Fr.—"To desire good."—Motto of Lord DACRE.

Pour comble de bonheur. Fr.—"As the height of happiness."—As an increase of satisfaction.

Pour connoitre le prix de l'argent, il faut être obligé d'en emprunter. Fr.—"In order to know the value of money, a man must be obliged to bor-

 row."

row."—He will then learn its value from the price which is set upon the obligation.

Pour s'établir dans le monde, on fait tout ce que l'on peut, pour y paroître établi. Fr. ROCHEFOUCAULT.—"When a man has to establish himself in the world, he makes every effort in his power to exhibit himself as being already established."

Pour y parvenir. Fr.—"To attain the object."—Motto of the Duke of RUTLAND.

Præcipuum munus annalium reor, ne virtutes sileantur, utque pravis dictis, factisque, ex posteritate & infamiâ metus sit. Lat. TACITUS.—"The principle office of history I take to be this, to prevent virtuous actions from being passed over in silence, and that some fear of an opprobrious verdict from posterity should attach itself to foul expressions and vicious conduct."—This maxim from the pen of this great historian shews the use and benefit of history. The compiler may be allowed to add, this great use belongs to ancient history, where causes and their consequences are at once in our view. Modern and cotemporary history is full of accidents, which are merely things in the chain of events, the causes of which are but rarely understood.

Præferre patriam liberis regem decet. Lat. SENECA. "A king should prefer his country to his children."—His duty to his subjects should take place of his family affections.

Præmunire. Law Lat. (from *Præmonere*, "to forewarn.")—A writ by which offenders in certain cases, are put out of the protection of the law.

Præsertim

Præsertim ut nunc sunt mores, adeo res redit,
Si quisquis reddit, magna habenda est gratia.
Lat. TERENCE.

"In the present state of manners, the matter is brought to this point, that if any man pays a debt, the creditor must accept it as a favour."—In every state of life, which is called civilized, it appears that this same payment of debts was always considered as a most awkward, reluctant, and ill-complexioned sort of business.

Præsto & persto. Lat.—"I perform and I persevere."—Motto of the Scotch Earl of HADDINGTON.

——*Pravo vivere naso,*
Spectandum nigris oculis, nigroque capillo.
Lat. HORACE.

"With an ugly nose, to be remarkable for fine black eyes and hair."—Beauty consists in the proportion, correspondence, and harmony of parts.—A fine eye, the poet hints, will only serve to make an ugly nose the more conspicuous. Thus the value of one qualification is frequently impaired through the want of another.

Precepte commence, exemple acheve. Fr. Prov.—"Precept begins, but example completes."—Children will act, not so much from what they are taught, as from what they see.

Preces armatæ. Lat.—"Armed prayers."—Claims made with feigned submission, but which at the same time are to be sustained by force.

Prend moi tel que je suis. Fr.—"Take me just as I am."—Motto of the Ir. Visc. LOFTUS.

Prendre la lune avec les dents. Fr.—"To seize the moon with one's teeth."—To aim at impossibilities.

Prendre martre pour renard. Fr. Prov.—"To take a marten for a fox."—To catch a Tartar—to take a wrong sow by the ear.

Prêt d'accomplir. Fr.—"Ready to perform."—Motto of the Earl of SHREWSBURY.

Prêt pour mon pays. Fr.—"Ready for my country."—Motto of Lord MONSON.

Prima facie. Lat.—"On the first face."—On the first view of an affair; or, in parliamentary phraseology, on the first blush of the business.

Primæ viæ. Lat.—"The first passages" of the human body—the intestinal canal.

Primum mobile. Lat.—"The first motion."—The main spring, or impulse, which puts all the other parts into activity.

Primus inter pares. Lat.—"The first amongst his equals," as in a meeting of magistrates, where the senior is called upon of course to preside.

Principibus placuisse viris non ultima laus est.
Lat. HORACE.
"To have pleased great men, is a circumstance which claims not the last degree of praise."—This poet was also a courtier. The praise could not be great, if the court of Augustus bore a resemblance to some of modern times.

Principiis obsta. Lat.—"Meet the first beginnings."—Look to the budding mischief, before it has time to ripen into maturity. *See the next article.*

Principiis obsta, sero medicina paratur
Cum mala per longas convaluere moras.

Lat. OVID.

"Meet the disorder in its outset. The medicine may be too late, when the disease has gained ground through delay."—This precept is universally just. It is at present more frequently applied to political, than to animal economy.

Prius quam incipias consulto, & ubi consulueris mature facto opus est. Lat. SALLUST.—"Advise well before you begin; when you have maturely considered, then act with promptitude."

Privatus illis census erat brevis, commune magnum.

Lat. HORACE.

"Their private fortunes were but small, the wealth of the public was great."—This description was applied to the infancy of the Roman republic, and contrasted with the later and more corrupt times, when individuals were possessed of enormous wealth, while the public treasury was impoverished.

Pro aris & focis. Lat.—"For our altars and our hearths."—For our religion and our fire-sides.

Probam pauperiem sine dote quæro. Lat.—"I court virtuous poverty without a dowry."—I throw myself into the embraces of poverty, unactuated by any ambitious wishes.

Probitas laudatur & alget. Lat. JUV.—"Honesty is praised and freezes."—Acts of probity have too frequently no other reward than a cold commendation.

Probitas verus honor. Lat.—"Probity is true honour."—The motto of the Irish Viscount CHETWYND.

Pro bono publico. Lat.—" For the public good."

Probum non pœnitet. Lat.—" The honest man does not repent."—Motto of Lord SANDYS.

Pro Christo & patria. Lat.—" For Christ and my country."—Motto of Sc. Earl KERR.

Procul a Jove, procul a fulmine. Lat.—" Being far from Jupiter, you are also far from his thunder."—Those who feel not the sun-shine of court-favour, are exempted in return from the dangers of courtly intrigue.

——*Procul O! procul esto profani*
Conclamat vates, totoque absistite luco.
Lat. VIRGIL.

" Retire! far hence retire ye profane; and quit entirely the sacred grove."—This was the solemn preface to the *Eleusinian* mysteries. The first line is often quoted in an ironical sense.

Prodesse civibus. Lat.—" To be of advantage to my fellow-citizens."—To be employed on a work, the end and aim of which is to be of service to the community to which one belongs.

Prodesse quam conspiceri. Lat.—" To do good rather than to be too conspicuous."—Motto of Lord SOMERS.

Pro & con. Lat.—" For and against."—The reasonings *pro & con*—on both sides of the question.

Pro hac vice. Lat.—" For this turn."—A. shall present *pro hac vice,* when B. has an alternate right of presentation to a living.

Prohibetur ne quis faciat in suo, quod nocere possit in alieno. Lat. Law Maxim.—"It is forbidden that any man should do that in his own, which may injure another."—If a man does any thing on his ground which offends his neighbour, 'tis held to be a nuisance, and as such may be abated: Such an offence is the building which darkens the windows of another, erecting a dye-house, forming a tan-pit, &c. the smells of which are offensive, and sometimes infectious.

Proh superi! quantum mortalia pectora cæcæ Noctis habent. Lat. OVID.

"Heavens! what thick darkness pervades the minds of men."—How clouded is the understanding of the many!

Projicit ampullas & sesquipedalia verba. Lat. HOR. —"He throws away his swollen phrases and his words a foot and a half long."—When reduced to adversity, a man forgets the lofty tone, and supercilious language of prosperity.

Pro libertate patriæ. Lst.—"For the liberty of my country."—Motto of the Ir. Baron MASSEY.

Pro magna charta. Lat.—"For the great charter." —Motto of Lord LE DESPENCER.

Proprium humani ingenii est odisse quem læseris. Lat. TACITUS.—"It is in the nature of man to hate those he has injured."—It is the disposition of many never to be reconciled to those whom they have offended, as supposing perhaps that the forgiveness of the opposite party cannot be sincere.

Pro rege & patria. Lat.—"For my king and country."—Motto of the Sc. Earl of LEVEN.

Pro rege, lege, & grege. Lat.—" For the king, the law, and the people."—Motto of Lord PONSONBY.

Pro re nata. Lat.—" For a special business."—An assembly called *pro re nata*—for that particular affair.

Pro salute animæ. Lat.—" For the health or safety of the soul."—Thus the ecclesiastical court has cognizance in certain cases *pro salute animæ.*

Prosperum & felix scelus virtus vocatur. Lat. SENECA.—" Wickedness, when successful and prosperous, is called virtue."—This will be best explained by the English epigram:

" Treason does never prosper; what's the reason!
" That when it prospers, none dare call it treason!"

Protectio trahit subjectionem, & subjectio protectionem. Lat. Law Maxim.—" Protection implies allegiance, and allegiance should ensure protection.—As the subject owes to the sovereign obedience, so the sovereign is bound to defend the laws, the persons, and property of his subjects.

Pro tempore. Lat.—" For the time."—A measure *pro tempore*—a temporary expedient.

Pro virtute felix temeritas. Lat. SENECA.—" Instead of valour, there was an happy rashness."—The philosopher speaks of ALEXANDER; but if modern generals were to be tried in the same manner, we should find that the greater part of their " glories," are to be set down in the same manner, to a successful temerity.

Proximus ardet Ucalegon. Lat. VIRG.—"Your next neighbour's house is on fire."—The danger is so near, that it becomes you to consider your own safety.

Proximus sum egomet mihi. Lat. Law Maxim.—"I am always nearest to myself."—This maxim bears on certain cases, in which a man may, without injustice, take to himself a preference: as an executor may first pay a legacy to himself, or take his own debt before other debts of an equal degree.

Prudens futuri temporis exitum
Caliginosa nocte premit Deus
Videtque, si mortalis ultra
Fas trepidat. Lat. HORACE.

"God, in his wisdom, has involved the future in clouded night: and he smiles, if mortals are improperly anxious to know what is to happen."—This is a sublime lesson to those who neglect their present opportunities, and are continually employing their thoughts about the future.

ψυχης ἰατρειον. Gr. *Psuches Iatreion.*—"Physic for the mind."—Applied to books, or reading.

Publicum bonum privato est præferendum. Lat. Law Maxim.—"The public good is to be preferred before private advantage."—Thus a woman entitled to a dower, shall not be endowed of a castle of defence, because that is *pro bono publico.*

——*Pudet hæc opprobria nobis*
Et potuisse dici, & non potuisse refelli.
Lat. HORACE.

"It is shameful that such reproaches should be cast upon us, and that we are unable to meet them

with a refutation."—Our situation is opprobrious indeed, when we are left without an answer to offer to our adversaries.

Pudore & Liberalitate liberos
Retinere, satius esse credo, quam metu.
Lat. TERENCE.

"It is better to keep children to their duty by a sense of honour, and by kindness, than by fear and punishment."—Severity towards children often produces an effect directly the reverse of that which was intended.

——Better far
To bind your children to you by the ties
Of gentleness and modesty, than fear.

Pulchrum est accusari ab accusandis. Lat.—"It is an honourable circumstance to be accused by those, who are themselves deserving of accusation."

Pulchrum est benefacere reipublicæ, etiam bene dicere haud absurdum est. Lat. SALLUST.

"It is commendable to act well for the republic—even to speak well, should not be without its praise."

Pulchrum est digito monstrari & dicier hic est.
Lat. PERSIUS.

"It is pleasant to be pointed at with the finger, and to have it said, 'There goes the man.'"—Applied to those who are fond of obtruding themselves upon the public notice.

Punica fides. Lat.—"Punic faith."—This phrase was used in an ironical sense by the Romans, to denote the treachery of the Carthaginians, a charge from which they were not themselves to be exempted. It is now used generally to mark the absence

absence of good faith, or the breach of a political engagement.

Punitis ingeniis gliscit auctoritas. Lat. TACITUS.—"When men of talents are punished, their authority is strengthened."—When the infliction of the law falls upon the witty or ingenious author of what is termed a libel, it generally serves to give weight and notoriety to that which might have been overlooked in its impunity.

Puras Deus, non plenas, adspicit manus. Lat. SYRUS.—"God looks only to pure, and not to full hands."—The Supreme Judge looks to the innocence, and not to the wealth of the party. It is sometimes otherwise in the courts below.

Q.

Quæ amissa, salva. Lat.—"What has been lost, is safe."—Motto of the Sc. Earl KINTORE.

Quæ fuerant vitia mores sunt. Lat. SENECA.—"What once were vices, are now the manners of the day."—Such is the general depravity, that what once was imputed as a crime, is now exhibited as a boast.

——*Quæ fuit durum pati,*
Meminisse dulce est. Lat. SEN.

"That which it was harsh to suffer, it is pleasing to remember."—There is something soothing to a man, in the recollection of his past misfortunes.

Quæ lædunt oculos festinas demere, si quid
Est animum, differs curandi tempus in annum.
Lat. HORACE.

"If any thing affects your eye you hasten to have it removed; but if your mind is disordered, you postpone the term of cure for a year."—Men are infinitely less solicitous about their moral, than their physical state. Every precaution is taken in case of fever, &c,; but small pains are taken "to minister to the mind's disease."

Quælibet concessio fortissime contra donatorem interpretanda est. Lat. Law Maxim.—"Every man's grant shall be taken most strongly against himself."—Whenever the words of a deed are ambiguous or uncertain, they shall be construed against the grantor. If a man grants an annuity out of land, and has no land at the time of making the grant, it shall charge his person.

Quærit, & inventis miser abstinet, ac timet uti. Lat. HORACE.—"The miser is ever on the search, yet fears to use what he has acquired."

Quæstio fit de legibus non de personis. Lat. Law Maxim.—"The question must refer to the laws, and not to persons."—In a court of judicature regard must be had to the letter and meaning of the law, and not to the rank or situation of either of the contending parties.

Quæ supra nos nihil ad nos. Lat. Proverb.—"The things which are above us, are nothing to us."—A maxim frequently used against astrologers, and sometimes, but falsely, applied to politicians.—Every man who can understand the first principles of government, has a right to examine into the conduct of his rulers.

Qualis ab incepto. Lat.—"The same as from the beginning."—Motto of the Irish Earl CLANBRASSIL.

Qualis ab incepto processerit & sibi constet. Lat. HORACE.—"Let him proceed as he began, and be consistent with himself."—This was written as an instruction to the tragic poet. It is now used to recommend an adherence to consistency.

Quam diu se bene gesserit. Lat.—"As long as he shall conduct himself properly."—A phrase first used in the letters patent granted to the chief baron of the exchequer. All the judges now hold their places by this tenure: they were formerly held, "*Durante bene placito,*" during the king's pleasure.

Quam prope ad crimen sine crimine. Lat.—"How nearly a man may approach to guilt, without being guilty?"—This was a favourite question with the Jesuits, who reasoned on the different shades and gradations of criminality, until, if it suited their convenience, they could do away the crime itself!

——*Quam sæpe forte tenere*
Eveniunt, quæ non audeas optare?
Lat. TERENCE.

"How often things occur by mere chance, which we dared not even to hope for."—The chances of life are such, very often, as to transcend every prudent expectation. These, however, are rare indeed. They may be regarded as similar to the success of the Grecian painter, who despairing of hitting off the foam at a horse's mouth, dashed his sponge against the picture, and thereby produced the desired effect.

Quam sepse amans sine rivali. Lat. CICERO *de Hirtio.*—"How much in love with himself, and that without a rival."—Describing a man absorbed

absorbed in self-love, and despised by the rest of the world.

Quam temere in nosmet legem sancimus iniquam. Lat.—How rashly do we sanction an unjust law against ourselves."—How blindly do the unthinking part of the world lend their aid and approbation to measures, of which, if better instructed, they would perceive that they must ultimately be the victims.

Quand les vices nous quittent, nous nous flattons que c'est nous qui les quittons. Fr.—" When the power of committing vice forsakes us, we flatter ourselves, by assuming the praise of having forsaken the vices."

Quando aliquid prohibetur, prohibetur & omne per quod devenitur ad illud. Lat. Law Maxim.—" When any thing is forbidden to be done, whatever tends or leads to it, as the means of compassing it, is forbidden at the same time."

Quand on ne trouve pas son répos en soi-meme, il est inutile de le chercher ailleurs. Fr.—" When a man finds not repose in himself, it is in vain for him to seek it elsewhere."—He cannot escape by change of place from the anxiety which is lodged within his bosom.

Quand on parle d'ouvrages d'esprit, il ne s'agit point d'honnêtes gens, mais de gens de bon sens. Fr.—" In speaking of the works of mind, we do not speak of the character of the man, but of his fund of wit or sense."

Quandoque bonus dormitat Homerus. Lat. HORACE. " Sometimes even the good Homer nods."—Superior minds are not at all times exempt from lapses, or from frailty.

Quando ullum inveniemus parem? Lat. HORACE.—"When shall we look upon his like again?"—Or with "*invenient*," when will *they* find any person to equal him?

Quanto mayor e la fortuna, tanto e menor secura. Span. Prov.—"The more exalted is the fortune, the less it is secure."—This requires little comment. The oak is demolished when the willow has only bent itself before the storm.

Quanto plura recentium seu veterum revolvo, tanto ludibria rerum mortalium cunctis in negotiis observantur. Lat. TACITUS.—"The more I revolve in my mind the transactions of the ancients or the moderns, the more of frivolity and absurdity appears to me in all human affairs."—The matters which appear as grave to the present spectator, will take a lighter aspect in the view of the future observer, when acquainted with all their more minute circumstances.

Quanto quisque sibi plura negaverit,
A Diis plura feret. Nil cupientium
Nudus castra peto; multa petentibus
Desunt multa. Lat. HORACE.

"The more a man denies himself, the more he shall receive from Heaven. Naked, I seek the camp of those who covet nothing: those who require much, are ever much in want."—Or, as thus quaintly translated by FANSHAWE,

"The more a man himself denies,
"The more indulgent Heaven bestows;
"Let them who will, side with the *I's*,
"I'm with the party of the *Noes*."

Quantum. Lat.—"How much."—The *quantum*, "the due proportion."

Quantum est in rebus inane? Lat. PERSIUS. "How much of folly is there in the affairs of men?"—How senseless and frivolous are the pursuits of men in general.

Quantum meruit. Lat.—"As much as he has deserved."—This phrase occurs in an action on the case, for work done without a previous agreement. The law will in this case give the plaintiff "as much as he has fairly earned."

Quantum mutatus ab illo. Lat. VIRGIL.—"How much changed from him."—How much altered from that figure which we regarded with so much interest.

Quantum quisque sua nummorum condit in arca,
Tantum habet & fidei. Lat. JUVENAL.

"Every man's credit and consequence are proportioned to the sums which he holds in his chest."—The word credit is not here taken in the modern sense. The meaning is simply—it is wealth alone which can command respect.

Quantum Religio potuit suadere malorum? Lat. LUCRETIUS.—"To how many mischiefs does not Religion persuade!"—The poet is speaking of the sacrifice of Iphigenia, enjoined by the priests on her father Agamemnon.—The line is sometimes invidiously used, and in a broader sense.

Quare facit opium dormire? Quia in eo est virtus dormitiva. Lat.—"Why does opium induce sleep? Because it has in it a sleepy quality."—This question and answer are given by MOLIERE, in ridicule of that pompous ignorance which affects to solve every difficulty, whilst it dwells only in lofty nomeanings;

anings; or, as in this instance, only retorts the
ns of the original question.

impedit. Lat.—" Why does he disturb."—
he name of a writ which lies for the patron of a
ving, against the person who has disturbed his
ght of advowson.

*e si fieri potest & verba omnia & vox hujus alum-
num urbis oleant: ut oratio Romana plane videatur,
non civitate donata.* Lat. QUINTILIAN.—" Where-
fore, if it can be done, your words and voice should
savour of a pupil of this city, that your speech may
appear to be truly that of *Rome*, and not that of a
foreigner on whom it had bestowed its freedom."—
This, when modernized, is a good lesson against
all provincial and vulgar dialects, which take all
its consideration from learning, and preclude, in a
great metropolis, even the idea that the person so
offending can have made any thing like elegant
acquirements.

Quare vitia sua nemo confitetur?
Quia etiam nunc in illis est. Somnum
Narrare vigilantis est. Lat. SEN.

" Why does no man confess his vices? It is be-
cause he is yet in them. It is for a *waking* man
to tell his *dreams.*"

——*Quas aut incuria fudit*
Aut humana parum cavit natura. Lat. HOR.

" Faults originating from carelessness, or of which
human nature was not sufficiently aware."—Errors
in a literary work either springing from haste, or
partaking of the infirmity of our nature.

Quas dederis solus semper habebis opes. Lat. MARTIAL.
—" The wealth which you give away will ever

be your own."—As the poet was ignorant of the christian precept of "laying up treasures in heaven," he seems to have placed too much reliance on human gratitude.

Quemcunque miserum videris, hominem scias. Latin. SENECA.—"When you see a man in distress, know him for a fellow-man."—Recollect that he is formed of the same materials, with the same feelings as yourself, and then relieve him as you would wish to be relieved.

Quem pœnitet peccâsse, pene est innocens. Lat. SEN. —"He who is sorry for having sinned, is almost innocent."—His penitence has nearly obliterated his fault.

Quem res plus nimis delectavere secundæ,
Mutatæ quatient. Lat. HOR.

"The man who is most fond to revel in prosperity, will most acutely feel the shock of adversity."—He who is intoxicated by his height, will most severely feel his fall.

——*Quem semper acerbum*
Semper honoratum (sic dii voluistis) habebo.
Lat. VIRGIL.

"That day which I shall always recollect with grief, but, as the gods have willed it, with reverence;"—referring to the day on which the speaker had lost a most valued friend.

Quem te Deus esse jussit. Lat.—"What God commanded you to be."—Motto of the Irish Baron SHEFFIELD.

Querelle d'Allemand. Fr.—"A German quarrel."—A drunken affray.

ui amicus est amat, qui amat non utique amicus est. Itaque amicitia semper prodest; amor etiam aliquando nocet. Lat. SENECA.—" He who is a friend must love, but he who loves is not therefore a friend. Thus friendship is always advantageous, whilst love is sometimes injurious."—This is an useful lesson to the fair sex, who should learn to distinguish between that disinterested friendship, which seeks only their happiness, and that selfish love which would destroy their peace for its own gratification.

uia te non capio tu capies me. Lat.—" Because I do not take (or comprehend) thee, thou shalt take me."—This is the language imputed to ARISTOTLE, who is said to have flung himself into the river, because he could not comprehend the fluctuation of the tides!

ui Bavium non odit, amet tua carmina Mævi! Lat. VIRGIL.

" He who does not hate *Bavius*, let him, oh *Mævius*, love thy verses."—These were two of the worst poets of antiquity. He who has so little taste, as to relish one bad performance, cannot be disgusted with another equally indifferent.

ui capit ille facit. Lat. Prov.—" He who takes it to himself, makes the allusion."—He that the cap fits, let him wear it.

uicquid agunt homines nostri farrago libelli. Lat. JUVENAL.—" What mankind is employed in, shall be the subject of this publication."—A motto often prefixed to periodical works.

uicquid erit—superanda omnis fortuna ferendo est. Lat. VIRGIL.

" Whatever the event may be, we must subdue

our fortune by bearing it."—The only way to overcome disaster, is by fortitude and perseverance.

Quicquid excessit modum
Pendet instabili loco. Lat. SENECA.

"Whatever has exceeded its due bounds, is ever in a state of instability."—This is a maxim equally true, whether applied to men or to governments. In politics, as in physics, the power is weakened from being overstrained.

Quicquid præcipies esto brevis. Lat. HORACE.—"Whatever precepts you give, be short."—All didactic rules should be given with brevity.

Qui cupit optatam cursu contingere metam,
Multa tulit fecitque puer, sudavit & alsit.
Lat. HORACE.

"He who desires to reach with speed the wished-for end (the winning post of the race), must in his earlier days have suffered and laboured much, and borne the alternate extremes of heat and cold."—No man ever reached to excellence in any one art or profession, without having passed through the slow and painful process of study and preparation.

Qui Curios simulant & Bacchanalia vivant.
Lat. JUVENAL.

"Who affect to be *Curii*, and live like *Bacchanals*."—Applied to a men whose feigned austerity is nothing more than a mask for their debauchery.

Quid datur a Divis felici optatius horâ. Lat. CATULLUS.—"What is there given the Gods more desirable than a happy hour?"—The *felix hora* of the Romans implied "a lucky occasion," or what

what our ROWE calls "a glorious, golden opportunity."

uid de quoque viro, & cui dicas, sæpe caveto. Lat. HORACE.

"Take especial care what you say of any man, and to whom it is said."—Nothing in human life requires more caution than the manner of making our report on the character of others.

uid dem? quid non dem? renuis tu, quod jubet alter. Lat. HORACE.—"What shall I give? what shall I withhold? What you refuse, another imperiously ordains."—The poet is speaking, of what authors in all ages have complained, of the difference of taste, and the capriciousness of their readers.

uid domini facient, audent cum talia fures. Lat. VIRGIL.—"What will their masters do, when low villains can thus presume?"—What are we not to expect from the principals, when we are thus insulted by their subalterns?

ui de contemnendâ gloriâ libros scribunt, nomen suum inscribunt. Lat.—"Those who write books about despising glory inscribe their own names."—They shew a wish for that fame which they affect to contemn.

uid est turpius quam senex vivere incipiens. Lat. SENECA.—"What is more scandalous than an old man just beginning to live?"—It is shameful to see a man in advanced life entering for the first time on the rudiments of knowledge, or the practice of virtue.

ui dit docteur, ne dit pas toujours un homme docte, mais un homme qui devroit être docte. Fr. ST. REAL.—

REAL.—" He who speaks of a doctor (or professor) does not always speak of a learned man, but only of a man who *ought* to be learned."—Pompous titles only serve, in some instances, as a cover for ignorance.

——*Quid leges sine moribus*
Vanæ proficiunt? Lat. HORACE.

" What can idle laws do without morals?"—If the moral sentiments of a people are completely relaxed or forgotten, little can be expected from the penalties or restraints to be imposed by the wisest legislature.

——*Quid non mortalia pectora cogis*
Auri sacra fames? Lat. VIRGIL.

" Accursed thirst of gold! to what dost not thou compel the human breast?"—To what atrocities cannot that mind reach, which is impelled by selfish avarice.

Quid non ebrietas designat? Operta recludit,
Spes jubet esse ratas, in prælia trudit inermem.
Lat. HORACE.

" To what does inebriety not point. It discloses every secret—it ratifies every hope, and pushes even the unarmed man to battle."—Drunkenness makes men, at the same time, confident and imprudent.

——*Quid nos dura refugimus*
Ætas, quid intactum nefasti
Reliquimus. Lat. HORACE.

" What harshness has this age left untried, or what wickedness unaccomplished?"—By this reflection, so often employed, it is meant to intimate,

mate, that the present age is worse than any of those which have preceded.

Quid nunc. Lat.—"What now?"—What is the news at present?—Applied in ridicule to a person, who makes the acquisition of news his principal pursuit.

——*Quid prodest, Pontice, longo*
Sanguine censeri, pictosque ostendere Vultus
Majorum. Lat. JUVENAL.

"Of what advantage is it to you Ponticus, to quote your remote ancestors, and to exhibit their portraits."

Where is th' advantage—where the real good,
In tracing from the source our ancient blood;
To have our ancestors, in paint or stone,
Preserved as relics, or as monsters shewn?

Quid pro quo. Lat.—"What for what."—A *quid pro quo*, "a mutual consideration."

Quidquid agunt homines nostri farrago libelli. Lat. JUVENAL.—"Whatever men do, is the subject of our book."—The themes on which the author treats, are human life and human manners.

Quidquid delirant reges plectuntur Achivi. Lat. HORACE.—"Whatever error their kings may commit, the Greeks are punished."

——When doting monarchs urge
Unsound resolves, their subjects feel the scourge.

Quidquid excessit modum
Pendet instabili loco. Lat. SENECA.

"Whatever has passed its due bounds becomes unstable and uncertain."—To use any power to excess is the sure way to destroy that power.

Quidquid in altum fortuna tulit, ruitura levat. Lat. SENECA.

"Whatever fortune has raised to an height, she has raised only that it may fall."—When chance, not merit, has contributed to a man's elevation, his fall may be considered as certain.

Quidquid multis peccatur inultum est. Lat. LUCAN.—"The guilt which is committed by many, must pass unpunished."—Where the offenders are numerous, it is sometimes prudent to overlook the crime.

Quidquid præcipies, esto brevis. Lat. HORACE.—"When you introduce a moral lesson, let it be brief."—Precepts of morality are so little suited to the temper of the general hearer, that they should be made as short as possible.

Quid quisque vitet, nunquam homini satis
Cautum est in horas. Lat. HORACE.

"Man never takes sufficient and hourly care against that which he ought to shun."—That which is called misfortune, contributes but little to the sufferings of human life. They are in general to be set down to our own want of caution and foresight.

——*Quid rides?*
Mutato nomine de te fabula narratur.
Lat. HORACE.

"Why do you laugh? Change but the name, and the story is told of yourself."—We smile, as the satyrist justly observes, at follies related under feigned names, when we should *smart* if they were linked with our own.

uid Romæ faciam? Mentiri nescio.
Lat. JUVENAL.

"What should I do at Rome? I cannot lie."—What should he do in a great capital, who cannot adopt its manners?

uid sit futurum cras, fuge quærere. Lat. HORACE.

"Avoid all enquiry with respect to what may happen to-morrow."—Look not so anxiously into the future, as to preclude all present enjoyment.

uid sit pulchrum, quid turpe, quid utile, quid non. Lat. HORACE.—"What is becoming, what is base, what is useful, and what the contrary."—These are stated by the poet as the first aims of every moral enquiry.

uid tam ridiculum quam appetere mortem, cum vitam tibi inquietam feceris metu mortis. Lat. SENECA.

"What can be so ridiculous as to seek for death, when it is merely the fear of death that renders your existence miserable."—A similar idea which occurs in MARTIAL has been thus translated,

"Himself he slew, when he the foe would fly?
"What madness this—for fear of death to die."

uid te exempta juvat spinis e pluribus una?
Lat. JUVENAL.

"What does it avail to you, if one thorn be removed out of many?"—How are you bettered by the removal of a single grievance, if the general pressure is suffered to continue?

uid terras alio calente—sole mutamus? Lat. HOR.

"Why do we change for soils warmed only by another sun?"—i. e. for different climates? Of what use is the change of residence when the mind bears with it its own disease?

Quid verum atque decens? Lat.—"What is just and honourable?"—The motto of the Irish Viscount DUNGANNON.

Quid verum atque decens curo & rogo, & omnis in hoc sum. Lat. HORACE.—"My cares and my enquiries are directed in search of decency and truth, and in this I am wholly engrossed and occupied."—This is the just motto of a satyrist, whose aim should be to correct whatever is improper, and to chastise whatever is indecent.

Quid violentius aure tyranni. Latin. JUVENAL.—"What can be more violent than the ear of a tyrant?"—What more dangerous than the confidence of a despot?

Qui est plus esclave qu'un courtisan assidu, si ce n'est un courtisan plus assidu? Fr. LA BRUYERE.—"Who can be a greater slave than the assiduous courtier, unless it be the courtier who is more assiduous?"

Quieta non movere. Lat.—"Not to disturb things which are at rest."—When a state is tranquil, it should not be unsettled by causeless innovation.

Qui facit per alium facit per se. Lat. Law Maxim.—"What a man does by another, he does by or through himself."—Every man must be responsible for that which he empowers or commands another to do. If he orders another to commit a trespass, he is himself a trespasser.

Qui fit, Mæcenas, ut nemo quam sibi fortem
Seu ratio dederit, seu fors objecerit, illâ,
Contentus vivat: laudet diversa sequentes?
Lat. HORACE.

"How comes it, Mæcenas, that no person is contented with his course in life, whether selected by choice,

choice, or thrown in his way by chance, but is always praising those who follow a different pursuit."—The merchant envies the lawyer, and is envied in his turn. Every man, with few exceptions, seems to think that he would have thriven better in any other pursuit, than that which he has adopted.

ui genus jactat suum, aliena laudat. Lat. SENECA. "He who boasts of his lineage, boasts of that which does not properly belong to him."

ui invidet minor est. Lat.—"He who envies, admits his inferiority."—Motto of Lord CADOGAN.

ui male agit odit lucem. Lat. Prov.—"He who commits evil actions shuns the light."—The worst presumable motives will always be inferred, where the doer of an act seeks to shroud himself in darkness and mystery.

ui meprise Cotin n'estime point son roi,
Et n'a selon Cotin, ni Dieu, ni foi, ni loi.
Fr. BOILEAU.

"He who despises Cotin, cannot respect his king; and, according to Cotin, knows neither a God, a faith, or a law."—This is applied to the conduct of political disputants, who, when their passions are heated, do not scruple to apply to their opponents the appellations of atheists and traitors, jacobins and jacobites, or whatever may be the opprobrious term of the day.

ui mori didicit servire dedidicit. Supra omnem potentiam est, certe extra omnem. Lat. SENECA.—"He who has learned to die, has learned how to avoid being a slave. Such a man is most certainly beyond the reach of all human power."—The writer who afterwards suffered himself to bleed to death, when commanded by a tyrant to terminate his ex-

istence, seems, when writing this energetic passage, to have had some presentiment of his fate.

Qui n'a point de sens à trente ans, n'en aura jamais. Fr.—"He who has not sense at thirty years of age, will never have any."

Qui nescit dissimulare nescit vivere. Lat.—"He who knows not how to dissemble, knows not how to live."—The man is little fitted for society, who has not the faculty, on particular occasions, of concealing his feelings, and dissembling for the moment his resentments.

——*Quin corpus onustum*
Hesternis vitiis, animum quoque prægravat una,
Atque affigit humo divinæ particulam auræ.

Lat. HORACE.

"The body loaded by the excess of yesterday, depresses the mind also, and fixes to the ground this particle of divine breath."

"The body too, with yesterday's excess,
"Burdened and tired, shall the pure soul depress;
"Weigh down this portion of celestial birth,
"The breath of God, and fix it to the earth."

FRANCIS.

Qui non proficit, deficit. Lat.—"He who does not advance fails."—This is a maxim for all ages; the boy at school, who is not gaining, is certainly losing ground.—It will equally apply to the political and the military world.

Qui nil molitur inepte. Lat. HORACE.—"Who labours nothing fruitlessly, or absurdly."—Whose means are always suited to his end. Spoken of a wise and provident statesman.

Qui non libere veritatem pronunciat, proditor est veritatis. Lat. 4 INST. EPIL.—" He who does not freely speak the truth, is a betrayer of the truth."

Qui non vetat peccare cum possit, jubet. Lat. SENECA. —" He orders the commission of a crime, who does not forbid it, when it is in his power."

Qui non vult fieri desidiosus, amet. Lat. OVID.— " Let him who does not wish to be indolent, fall in love."—That busy passion will call all his faculties into exercise.

Qui pense. Fr.—" Who thinks?"—Motto of the Ir. Earl of HOWTH.

Qui perd, pêche. Fr. Prov.—" He who loses, *sins.*" —The man who is unsuccessful, is generally held to be in the wrong.

——Qui prægravat artes
Intra se positas, extinctus amabitur idem.
Lat. HORACE.

" He whose moral or intellectual excellence causes envy in his life-time, shall be revered when he is dead."

" For those are hated that excel the rest,
" Altho' when dead, they are belov'd the best."

Qui prête à l'ami perd au double. Fr. Prov.—" He who lends his money to a friend, is sure to lose both."

Quique sui memores alios fecêre merendo. Lat. VIRGIL —" Those who have ensured their remembrance by their deserts."—Those who have embalmed their memory by benefits conferred upon the human race.

Quis custodiet ipsos custodes. Lat. JUVENAL.—"Who shall guard your own guards?"—What check have you upon the very spies which you have set on this occasion?

Qui sentit commodum, sentire debet et onus. Lat. Law Maxim.—"He should endure the burden who derives the advantage."

Qui se sent galeux se gale. Fr. Prov.—"He who feels himself scabby, let him scratch."—Let him who feels the allusion, resent it.

Quis furor, O cives, quæ tanta licentia ferri.
Lat. VIRGIL.

"What fury, oh citizens, what dreadful outrages of the sword?"—An appeal often and forcibly made in case of popular insurrection.

Qui statuit aliquid, parte inaudita altera,
Æquum licet statuerit, haud æquus est.
Lat. SENECA.

"He who decides in any case, without hearing the other side of the question, though he may determine justly, is not therefore just."

Quis desiderio sit pudor aut modus
Tam chari Capitis? Lat. HORACE.

"What blush or bounds shall be annexed to our grief, on losing an individual so intimately and justly esteemed?"—This is a common preface to an elegy or a funeral sermon.—By the poet it was originally given as a solemn tribute to the memory of an endeared friend. If Quintilian had the worth ascribed to him in the following part of the quotation, HORACE must be excused from the guilt of *posthumous* adulation.

——Quis enim virtutem amplectitur ipsam,
Præmia si tollas? Lat. JUVENAL.

"For who will embrace even virtue itself, if you take away its rewards?"—What man is wholly disinterested even in the best pursuit?

Quis expedivit psittaco suum χαῖρε. Lat. PERSIUS.—"Who taught that parrot his "how d'ye do."—Who instructed that pedant to quote so largely from other languages?

Quis fallere possit amantem? Lat. VIRGIL.—"Who can deceive a lover?"—What can escape a lover's jealousy and penetration?

Qui sibi amicus est, scito hunc amicum omnibus esse. Lat. SENECA.—"He who is his own friend is a friend to all men."—He who is considerate in his own concerns, will kindly extend his consideration to those of his friends.

Quisque suos patimur manes. Lat. VIRGIL.—"Each man is liable to his peculiar destiny."

Quis nam igitur liber? Sapiens qui sibi imperiosus. Lat. HORACE.

"Who then is free? The wise man who can command himself."—No man is less free than the slave to his passions.

Quis novus hic nostris successit sedibus hospes?
Quem sese ore ferens. Lat. VIRG.

"What new guest is this that has approached our dwelling, and how proudly he bears himself?"

Quis talia fando temperet a lacrymis? Lat. VIRG.—"Who in speaking such things can abstain from tears?"—Who can remain unaffected by such a narrative?

Quis tulerit Gracchos de seditione querentes?
Lat. JUVENAL.

"Who could endure the Gracchi complaining of sedition?"—The Gracchi were Roman Tribunes, remarkable for being at the head of every seditious movement. The purport of the question therefore is,—who can bear to hear men complaining of faults of which they are themselves particularly guilty?

Qui tam. Law Lat.—"An action in the nature of an information on a penal statute."

Qui terret, plus ipse timet. Lat. CLAUDIAN.—"He who awes others, is more in fear himself."—The despot keeps others in dread of his tyranny, whilst he is himself a prey to his own alarms.

Qui timide rogat, docet negare. Lat. SENECA.—"He who asks fearfully, teaches a denial."—The claimant who has the greatest share of confidence is the most likely to succeed.

Qui vive. Fr.—"Who goes there."—He is on the *qui vive*—on the alert.

Qui uti scit, ei bona. Lat.—"That man should be possessed of wealth, who knows its proper use."—The motto of Lord BERWICK.

Qui vult decipi, decipiatur. Lat. Prov.—"If any man wishes to be deceived, let him be deceived."

Quoad hoc. Lat.—"As far as this."—He is right *quoad hoc,* as to this stage of the business, or point of the argument.

Quo animo? Lat.—"With what mind?—The *quo animo*—the spirit and intention under which any act was performed.

Quocunque trahunt fata sequamur. Lat. VIRGIL.—"Wherever the Fates direct us, let us follow."—Let us yield to the imperious necessity of circumstances.

Quod ab initio non valet, tractu temporis convalescere non potest. Lat. Law Maxim.—"That which had no force in the beginning, can gain no strength from the lapse of time."—A claim or title defective in the first instance, cannot derive any additional weight from prescription.

Quod alias bonum & justum est, si per vim aut fraudem petatur, malum & injustum est. Lat. Law Maxim.—"What otherwise is good and just, if it be aimed at by fraud or violence, becomes evil and unjust."—Thus it is forbidden, even to those, who have title of entry, to enter into lands or tenements, otherwise than in a peaceable manner.

Quod avertat Deus. Lat.—"Which God forbid."—An exclamation frequently used on viewing, or auguring an impending calamity.

Quod certaminibus ortum ultra metam durat. Lat. VELL. PATERC.—"That which arises from contest goes often beyond the mark."—From all political contentions certain consequences flow, beyond what the actors on the scene had in their immediate contemplation.

Quod est inconveniens & contra rationem non est permissum in lege. Lat. Law Maxim.—"Whatever is inconvenient and contrary to reason, is not permitted in the law."—Thus, if a town has customs which can be shewn to be unreasonable, they shall be no longer binding.

Quod licet ingratum est, quod non licet acrius urit. Lat. HORACE.

"That which is lawful is less pleasing. Men are more strongly prompted to that which is unlawful." —As they look, for instance, with more desire to other men's wives than to their own.

——*Quod medicorum est*
Promittunt medici, tractant fabrilia fabri. Lat. HORACE.

"Physicians promise that which belongs to physicians, and workmen handle their own tools."—In these cases no man interferes with another's business.

Quodcunque ostendis mihi sic, incredulus odi. Lat. HORACE.—"Whatever you shew me in such a way, I detest and disbelieve."—This is applied to poets who deal in nothing but monsters, spectres, and *extravaganzas.*

"I hate such wild, improbable romance."

Quod est violentum, non est durabile. Lat. Prov.—"What is violent is not durable."—The most violent passions are the soonest exhausted.

Quod male fers, assuesce, feres bene. Lat. SENECA.—"Accustom yourself to that which you bear ill, and you will bear it well."—Patience and resignation will lighten every difficulty.

Quod non potest vult posse, qui nimium potest. Lat. SENECA.—"He who is too powerful, is still aiming at that degree of power which is unattainable." —It is in the nature of despotism to be insatiable.

——*Quod*

——*Quod optanti divum promittere nemo*
Auserat—Fors en! attulit ultro. Lat. VIRGIL.

"Lo! What none of the gods could have promised to your prayer, Chance has spontaneously supplied."—Spoken of some very unexpected good fortune.

Quod petis hic est—est Ulubris. Lat. HORACE.—"What you seek is here—it is at *Ulubri*."—You look for happiness in change of place, when in fact it is every where within your reach, were your search but properly directed.

Quod petiit spernit, repetit quod nuper omisit. Lat. HORACE.—"He despises that which he had formerly claimed, and he recals that which he had at one time lost sight."—This is applied to a capricious man who changes his views and intents, not from any change of circumstance, but from the veering and fluctuation of his own opinions.

Quod petis id sane invisum est acidumque duobus. Lat. HORACE.—"What you ask is disagreeable and distasteful to two others."—This is the language of an author, labouring under something worse than a dilemma, which has but *two* horns, as not knowing how to please a *trio* of readers!

Quod quisque vitet, nunquam homini satis
Cautum est in horas. Lat. HORACE.

"Man is never sufficiently aware of the dangers which hourly await him."—The perils which environ humanity are so numerous, that we should never relax in our caution.

Quod ratio nequiit, sæpe sanavit mora. Lat. SENECA. "That which reason could not avoid, has often been cured by delay."—To forbear and wait for

events is sometimes al that is left to the most consummate prudence.

Quod satis est cui contigit, nil amplius optet. Lat. HORACE. "He who has enough should wish for nothing more."—The man who has a sufficiency, should learn to smile at the artificial wants of others.

Quod sit esse velit, nihilque malit. Lat. MARTIAL.—"Who wishes to be what he is, and sees nothing preferable."—A brief and just definition of a state of contentment.

Quod si deficiant vires, audacia certè
Laus erit, in magnis voluisse sat est. Lat. PROPERTIUS. "Even though strength should fail, still boldness shall have its praise: in great attempts it is enough to dare."—The resolution to attempt a great deed is laudable, even though the attempt should be unsuccessful.

Quod sors feret, feremus æquo animo. Lat. TERENCE.—"Whatever Chance shall bring, let us bear it with an equal mind."—As we cannot controul the vicissitudes of Fortune, let us make sure of a relief and an asylum, in our own fortitude and equanimity.

Quod vos jus cogit, id voluntate impetret. Lat. TERENCE.—"What the law insists upon, let your adversary obtain from your own free will."—When the merits of the case are decidedly against a man, it is folly to persist in a vexatious course of litigation.

Quo fata trahunt, retrahuntque sequamur. Lat. VIRGIL.—"Let us follow the fates wherever they may lead

lead or divert our steps."—Let us submit ourselves implicitly to Providence.

Quo jure. Law Lat.—"By what right."—A writ that lies for him who has lands, wherein another challenges common of pasture time out of mind, whereby the party is compelled to shew "by what right" he entertains this claim.

Quo me cunque rapit tempestas deferor hospes. Lat. HORACE.

"To whatever quarter the storm may blow, it bears me as a willing guest."—I endeavour to accommodate myself to every circumstance and condition of life.

Quo mihi fortuna, si non conceditur uti. Lat. HORACE.—"Of what use is fortune, if I am not permitted to use it."—Of what value is wealth, if its enjoyment be restricted?

Quo minus. Law Lat.—"The appellation given to a writ issuing by fiction from the Court of Exchequer, on behalf of a person supposed to be the king's farmer or debtor, against another, where there is any cause of personal action."

Quo modo pyris vesci jubet Calaber hospes. Lat. HOR.—"In the same manner as a Calabrian would insist on your eating pears."—This fruit is so plenty in Calabria, that it is chiefly used to feed hogs. The application is therefore to those, who officiously force on you, that which is of little value, and for which you have no liking.

Quondam vicimus armis. Lat.—"We were once victorious in arms."—Motto of Lord DORCHESTER.

Quondam etiam victis redit in præcordia Virtus. Lat. LUCAN.—"Valour sometimes returns even into the bosom of the conquered."—A valour of this description is sometimes found to spring even from the bosom of despair.

Quoniam diu vixisse denegatur, aliquid faciamus quo possimus ostendere nos vixisse. Lat. CICERO.—"As length of life is denied to us; we should at least do something to shew that we have lived."

Quoniam id fieri quod vis non potest
Id velis quod possis. Lat. TERENCE.

"As you cannot effect that which you wish, you should wish for that which you may effect."—You should endeavour to divert your inclination from that which you cannot possibly attain.

Quo nihil majus, meliusve terris. Lat. HORACE.—"Than whom (or which) was never any thing greater or better on earth."—A convenient phrase of compliment.

Quo res cunque cadant, unum & commune periculum,
Una salus ambobus erit. Lat. VIRGIL.

"Whatever may be the issue of the affair, we (or they) shall share one common danger, or rejoice in mutual safety."—Whatever may be the result, our fates (or those of the parties) are united.

Quorum. Lat.—"Of whom," one of the *quorum*.—This description of a justice of peace is taken from the words of his *Dedimus*. "*Quorum unum*."—"One of whom," I have appointed N. S. Esq. to be.—It is also used in another sense: "Such a number to be a *quorum*," i. e. to be of sufficiency to proceed in the business.

Quos Deus vult perdere prius dementat. Lat.—"Those whom God has a mind to destroy, he first deprives of their senses."—This is a phrase most frequently applied to ministers, whose real or imputed faults are taken as the prelude to their approaching fall.

Quo semel est imbuta recens servabit odorem
Testa diu. Lat. HORACE.
"The cask will long retain the flavour of that with which it was first filled."—The prejudices imbibed from early education, will probably last through life.

"The odours of the wine that first shall stain
"The virgin vessel, it shall long retain!"
FRANCIS.

Quot capitum vivunt, totidem studiorum
Millia. Lat.
"The number of different pursuits and passions is in proportion to the number of men who live."—Each man has his own prevailing passion, which differs in some respect from that of his neighbour.

Quo teneam vultus mutantem Protea nodo? Lat. HORACE.—"In what knot shall I hold this *Proteus*, who so often changes his countenance?"—How shall I confine to a specific point the man who so often shifts his ground of argument?

Quot homines tot sententiæ. Lat. TERENCE.—"So many men, so many different opinions."—An allusion to the continued diversity of taste and opinion.

Quo warranto. Law Lat.—"By what warrant."—A writ lying against the person who has usurped any *franchise* or liberty, against the king.

R.

Rara avis in terris, nigroque simillima cygno.—Lat. OVID.—" A rare bird on the earth, and very like a black swan."—Something singular or wonderful. —An *unique*, a prodigy.

———*Rara est adeo concordia formæ*
Atque pudicitiæ. Lat. JUVENAL.
" So rare is the union of beauty and of virtue."—One cause of this may be, that the fairest objects are those first attempted and seduced.

Rara fides, probitasque viris qui castra sequuntur.
Lat. LUCAN.
" Good faith and probity are rarely found amongst those who are the followers of camps."—A military life but too often relaxes the principles of men, and renders their feelings more callous. Yet, by a singular contradiction, it is from the midst of camps, that an historian of the human heart could select the most splendid instances of nice honour, and acute sensibility!

Rarâ temporum felicitate, ubi sentire quæ velis, & quæ sentias dicere licet. Lat. TACITUS.—" Such being the happiness of the times, that you may think as you wished, and speak as you thought."—This strong description, so seldom realized, is given by the historian of the reigns of *Trajan* and *Aurelius*.

Rari nantes in gurgite vasto. Lat. VIRGIL.—" Swimming dispersedly in the vast deep."—This was originally used in speaking of seamen escaping from a wreck. It is now applied to a literary performance where a few happy thoughts are nearly *lost* in an ocean of *no meanings*.

Rari quippe boni, numero vix sunt totidem quot Thebarum portæ, vel divitis ostia Nili.

Lat. JUVENAL.

"Good men are scarce indeed. They are scarcely more in number than the (seven) gates of *Thebes*, or mouths of the rich *Nile*!"

Raro antecedentem scelestum Deseruit pede pœna claudo. Lat. HORACE.

"Justice, though moving with tardy pace, has seldom failed of overtaking the wicked in their flight."—It is one of the strongest arguments for the belief of a superintending Providence, that few men, guilty of enormous crimes, whether the scourge fall sooner or later, have finally escaped their deserved punishment.

Rarus concubitus corpus excitat, frequens solvit. Lat. CELSUS.—"The bodily powers are excited by infrequent coition; by too frequent repetition they are relaxed."

Rarus enim ferme sensus communis in illa Fortuna. Lat. JUVENAL.

"We do not commonly find men of common sense amongst those of the highest fortune."

———"For 'tis rare
If mighty fortunes common sense can share."

Rarus sermo illis, & magna libido tacendi.

Lat. JUVENAL.

"Their discourse was infrequent, and their seeming desire was to be silent."—This is spoken of men who affect silence as a characteristic of gravity and wisdom.—It is thus translated by Dryden:—

"Since silence seems to carry wisdom's power,
"Th' affected rogues, like clocks, speak once an hour."

Ratio

Ratio & consilium propriæ Ducis artes. Lat. TACITUS.—"The proper qualities of a General are reason and deliberation."—Inconsiderate rashness may frequently do much in the first instance, but the leader who acts upon sober reflection will, in general, be found to prevail in the end.

Ratio justifica. Lat.—"The reason which justifies."

Ratio suasoria. Lat.—"The reason which persuades."—These two phrases are used to distinguish, when a speaker is impelled by a different motive from that, by which he means to influence his auditory; when he secretly *justifies* his measures on one ground, and wishes to *persuade* his hearers on another.

Rebus angustis animosus atque
Fortis appare—sapienter idem
Contrahes vento nimium secundo
Turgida vela. Lat.

"In difficulty and adversity you should assume your steadiness and fortitude—and it will be also prudent when the wind blows favourably to reef your overfilled sails."—The latter part of the sentence is metaphorical. You should not suffer yourselves to be too far elated, or carried away by your success.

Rebus in angustis facile est contemnere vitam
Fortiter ille facit qui miser esse potest.
Lat. MARTIAL.

"It is easy in adversity to despise death; he has real fortitude who can dare to be wretched."

"The coward dares to die, the brave live on."

Rebus secundis etiam egregios duces insolescere. Lat. TACITUS.—"In the hour of prosperity even the best Generals become haughty and insolent."—It is in the nature of success to intoxicate leaders of every description, and there is no season in which they

they are more apt to leave open their weak points to a vigilant adversary.

Recte & suaviter. Lat.—"Justly and mildly."—Motto of Lord SCARSDALE.

Rectus in curia. Lat.—"Upright in the court."—A man coming into a court of justice, as the phrase is, "with clean hands."

Reculer pour mieux sauter. Fr. Prov.—"To go backward in order to leap the better."—The metaphor is borrowed from the practice in what is called a running leap. To retreat with prudence for the purpose of coming forward with greater energy.

Reddere personæ scit convenientia cuique. Lat. HORACE.—"He knows how to assign what is proper and becoming to each person."—As a dramatic poet, he gives to every personage its apposite and characteristic expression.

Redire cum perit nescit pudor. Lat. SENECA.—"When modesty is once extinguished, it knows not a return."—The ingenuous sense of shame, when once lost, can never be restored.

Reductio ad absurdum. Lat.—A phrase in logic, when your adversary is, or is supposed to be, *reduced* to submission by shewing him the *absurdity* of his conclusions.

Re infectâ. Lat. CÆSAR.—"The affair not having been done."—He returned *re infectâ*—without accomplishing his purpose.

——*Re ipsâ repperi*
Facilitate nihil esse homini melius neque clementiâ.
Lat. TERENCE.

"I have found by experience, that nothing is more useful to man than a spirit of mildness and accom-

accommodation."—In the various contacts of human life, the man of bland and gentle manners will, in general, win his way before the person who aims to gain his object by a coarse and undistinguishing austerity.

Reipublicæ formâ, laudare facilius quam evenire, et si evenit haud diuturna esse potest. Lat. TACITUS.—"It is much more easy to praise than to establish a Republican Government; and when it is established, it cannot be of long duration."—This assertion of the historian, though often employed, it is out of our province to discuss.

———*Rem facias rem*
Recte si possis, si non quocunque modo rem.
Lat. HORACE.

"A fortune—make a fortune, by honest means if you can; if not, by any means make a fortune." This language is put by the poet into the mouth of a corrupt man. It has been thus well translated:

"Get wealth and power, if possible, with grace,
"If not, by any means, get wealth and place."
POPE.

Rem in re. Law Lat.—"In the act of coition."

Renovato nomine. Lat.—"By a revived name."—Motto of the Ir. Baron WESTCOTE.

Repente dives nemo factus est bonus. Lat. SYRUS.—"No good man ever became rich of a sudden." Immense and rapid fortunes, generally speaking, are acquired by fraud or violence.

Requiescat in pace. Lat.—"May he rest in peace."—This inscription is often found on tombstones. It is sometimes used ironically, as to a minister departed from office.

Res angusta domi. Lat. HORACE.—"Narrow'd circum-

cumstances at home."—He was impelled by the the *res angusta domi*—by the severe pressure of poverty.

Res est sacra miser. Lat. OVID.—"The person of affliction is sacred."—There is a hallowed respect due to the wretched, which should protect them from further insult or depression.

Res est soliciti plena timoris amor. Lat. OVID.—"Love is the perpetual source of fears and anxieties."

Respice finem. Lat.—"Look to the end."—Before you enter on an affair, let the consequences be well considered.

Respicere exemplar vitæ morumque jubebo
Doctum imitatorem, & veras hinc ducere voces.
Lat. HORACE.

"I would advise him who wishes to imitate well, to look closely into life and manners, and thereby to learn to express them with truth."—Characters to be striking should be drawn from nature, not from fancy. This should be particularly observed upon the stage.

"Study the manner and the lives of men
"And thence by imitation form the scene."

Respondeat superior. Lat. Law Max.—"Let the principal answer."—In civil cases the master is always to be considered as reponsible for the acts of his servant.

Res publica. Lat—"The common weal."—The general interest.

Res unius ætatis. Lat.—"A thing of only one age."—This is a phrase used by Civilians to denote a legal provision, which by no possibility can pass beyond the first generation.

Retraxit. Law Lat.—" He has recalled or revoked."—A term in law when the plaintiff or demandant says that he will proceed no farther.

Revenons à nos moutons. Fr. Phrase.—" Let us return to our sheep."—A French lawyer pleading the cause of a client who had lost some sheep, talked of every thing but the matter in question, when his unfortunate client recalled him by the above exclamation. It is used in conversation to check any impertinent wandering from the argument.

Rex datur propter regnum, non regnum propter regem. Potentia non est nisi ad bonum. Lat. Law Maxim.—" A king is given to serve the kingdom, not the kingdom to serve the king.—Power is not conferred but for the purpose of general advantage."

Rex est qui metuit nihil;
Rex est qui cupit nihil.
" He is a king who fears nothing; he is a king who covets nothing."—Such a man has erected in his own mind an independent sovereignty.

——*Ridentem dicere verum*
Quid vetat? Lat. HORACE.
" What forbids a man when laughing to speak the the truth?"—Why may not wholesome truths be conveyed under the garb of pleasantry?

Ride si sapis. Lat.—" Laugh if you are wise."—Enjoy the ridicule which you will find is directed solely against error, ignorance, or folly.

Ridetur chorda qui semper oberrat eadem. Lat. HORACE.—" That person makes himself ridiculous who is ever harping on one string."—Nothing is more disgusting than sameness in conversation, or writing.

———*Ridiculum acri*
Fortius ac melius plerumque secat res.

Lat. HORACE.

" Ridicule is frequently employed with more power and success than severity."—Playful satire may sometimes reform, where serious indignation would be of no avail.

Rien de plus estimable que la civilité, mais rien de plus ridicule & de plus a charge, que la ceremonie. Fr. —" Nothing is of more value than complaisance; nothing more ridiculous or troublesome than mere ceremony.

Rien n'empeche tant d'être naturel, que l'envie de le paroître. Fr. ROCHEFOUCAULT.—" Nothing prevents a person from being natural and easy so much as the desire of appearing such."—The study of itself produces the opposite effect—constraint.

Rien ne peut arrêter sa vigilante audace.
L'Eté n'a point de feux, l'hiver n'a point de glace.

Fr. BOILEAU.

" Nothing can arrest his daring vigilance. For him the summer has no heat, and the winter has no ice."—This was the eulogy of the poet on Louis XIV. It has been lately quoted with respect to the First Consul of France; and it is not here necessary to question its application.

Rien ne s' aneantit; non rien, & la matiere
Comme un fleuve eternel, roule toujours entiere.

Fr. ROUCHER.

" Nothing whatever is annihilated. Matter like an eternal river, still rolls on without diminution." —*This is a just* philosophical maxim, from the pen

of

of an indifferent poet. It is only necessary to look around us, to be convinced that though every thing perishes yet nothing is lost.

Rien n'est beau que le vrai, le vrai seul est aimable. Fr. BOILEAU.—"Nothing is beautiful but truth, and truth alone is lovely."

Rien n'est si dangereux qu'un indiscret ami;
Mieux vaudroit un sage ennemi.
Fr. LAFONTAINE.
"Nothing is more dangerous than an imprudent friend; it is better to have to deal with a prudent enemy."—You can more easily guard yourself against the attacks of the latter, than against the indiscretions of the former.

Rira bien, qui rira le dernier. Fr. Prov.—"He laughs successfully who laughs the last."—Nothing is more ridiculous than when the anticipation of triumph is mocked by a defeat.

Risu inepto res ineptior nulla est. Lat. MARTIAL.—"Than silly laughter nothing is more silly."—There is scarcely any thing more absurd than laughter unseasonably or causelessly indulged.

Risum teneatis amici? Lat. HORACE.—"Can even friends abstain from laughter?"—Is not the thing so ridiculous, that even partiality must smile?

Rixator de lanâ caprinâ. Lat.—"One who will quarrel about goat's wool."—A person so captious that he will dispute on every thing, however absurd or trifling.

Role d'Equipage. Fr.—"A list of the crew."—An official list of the persons on board, which neutral

tral vessels are compelled to produce in time of war.

Rudis indigestaque moles. Lat. OVID.—"A rude and unarranged mass."—A chaos of undigested matter.

Ruse contre ruse. French Phrase.—"Trick against trick."—Diamond cut diamond.

Ruse de guerre. Fr. Phrase.—"A trick of war."—A stratagem.

Rus in urbe. Lat.—"The country in town."—Describing a situation which partakes of the advantages of both.

——*Rusticus expectat dum defluat amnis, at ille*
Labitur & labetur in omne volubilis ævum.

Lat. HORACE.

"The peasant sits waiting on the bank, until the river shall have passed away, but still the stream flows on, and will continue to flow for ever."—This is used to mark the disappointed ignorance of those who seem to be of opinion that the same causes will not continue to produce the same effects.

S.

Sa boule est demeurée. Fr. Phr.—"His bowl has stopt short of the jack."—He has failed of his object.

Sæpe intereunt aliis meditantes necem. Lat. PHÆDRUS.—"Those who plot the destruction of others very often fall themselves the victims."—The mischiefs which men devise against others, very often recoil, and crush themselves.

Sæpe stylum vertas, iterum quæ digna legi sint
Scripturus: neque te ut miretur turba labores,
Contentus paucis lectoribus. Lat. HORACE.

"You must often turn your style, if you mean to write any thing worthy of being read a second time: nor should you labour to be admired by the multitude, but be content with few readers."—The first part of this quotation alludes to the *stylum*, or instrument of steel, with the sharp end of which the Romans wrote on a tablet of wax, and with the flat end erased what they deemed imperfect. The meaning therefore is, that the writer who wishes for permanent fame must submit to the labour of repeated correction.

Sæpius ventis agitatur ingens
Pinus & celsæ graviore casu
Decidunt turres, feriuntque summos
Fulgura montes. Lat. HORACE.

"The lofty pine is oftenest agitated by the winds—high towers rush to the earth with a heavier fall—and the lightning most frequently strikes the highest mountains."—The proud and the exalted are more liable to the strokes of adversity than the lowly and the humble.

Sævit amor ferri, & scelerata insania belli. Lat. VIRGIL.—"The passions are in arms, and nothing is heard of but the mad wickedness of war."—This is a good description of that species of frenzy, which is too frequently the sole cause of national hostilities.

Sævitque animis ignobile vulgus
Jamque faces et saxa volant: furor arma ministrat.
Lat. VIRGIL.

"The rude rabble are enraged: now the firebrands and stones are seen to fly about: their

fury supplies them with arms."—A striking description of a popular tumult.

altabat melius quam necesse est probæ. Lat. SALLUST. —"She danced much better than became a modest woman."—Amongst the Romans, to excel in this art was expected only from the public women.

——*Saltat Milonius ut semel icto*
Accessit fervor capiti, numerusque lucernis.
Lat. JUVENAL.

"Milonius dances as soon as the wine gets into his heated head, and the lights are doubled to his view."—Used to describe a drunken frolic, where the actor is in other respects of a distinguished character.

alus per Christum redemptorem. Lat.—"Salvation through Christ the Redeemer."—Motto of the Sc. Earl of MORAY.

alus populi suprema est lex. Lat.—"To consult the welfare of the people is the first great law."—The main end of every government should be the well-being of the people, the establishment of order and security, and the diffusion of social happiness.

alvo jure. Lat.—"Saving the right."—A clause of exception.—Such a thing shall be granted, *salvo jure Regis,* "saving the King's right," if it does not trench upon his rights or prerogative.

alvo pudore. Lat.—"Without offence to modesty." I shall describe the matter "*salvo pudore,*" without offending the decent eye or ear.

anctio justa, jubens honesta, & prohibens contraria. Lat.—"A just ordinance, commanding what is honest, and forbidding the contrary."—This is the

proper definition, given by BRACTON, of our municipal law.

Sang froid. Fr.—"Cold blood."—Indifference, apathy.

Sans changer. Fr.—"Without changing."—Motto of the Earl of DERBY.

Sans Dieu rien. Fr.—"Nothing without God."—Motto of Lord PETRE.

Sans les femmes, les deux extremités de la vie seraient sans secours, & le milieu sans plaisirs. Fr.—"Without woman the two extremities of life would be without help, and the middle of it without pleasure."—Were it not for that enchanting sex, our infancy would be without succour, our age without relief, and our manhood without enjoyment.

Sapere aude. Lat. HORACE.—"Dare to be wise."—Pursue the path of wisdom without regarding the obstacles which may be thrown in your course.—Motto of Earl MACCLESFIELD.

Sapiens dominabitur astris. Lat.—"The wise man will govern the stars."—His prudence and foresight will enable him to counteract that which, with vulgar minds, is suffered to pass for fate or destiny.

Sapientem pascere barbam. Lat. HORACE.—"To nurse a wise beard."—To assume the outward indications of wisdom.

Sapientes principes sapientum congressu. Lat. from PLATO.—"Princes become wise from the intercourse of wise men."—The good sense of a monarch

narch may be judged of by that of those whom he takes for his advisers.

Sapientia prima est, stultitia caruisse. Lat. HORACE.—"The first step to wisdom is, to be exempt from folly."—No man can be called wise who makes occasional lapses in point of prudence.

Satis eloquentiæ, sapientiæ parum. Lat. SALLUST.—"A sufficient share of eloquence, with little wisdom."—A fluent elocution is not always a proof of intrinsic good sense.

Sauve qui peut. Fr.—"Save himself who can."—The phrase of flight, when a French army is routed.

Scan. Mag. Scandalum Magnatum. Law Lat.—"The scandal of the Peerage."—The name given to a statute of Richard II. by which punishment is to be inflicted for any scandal or wrong offered to, or uttered against, a noble personage.

Scelere velandum est scelus. Lat. SENECA.—"One wickedness is to be concealed by another."—The guilt of one crime is but too frequently disguised by the perpetration of a second.

Scelus intra se tacitum qui cogitat ullum
Facti crimen habet. Lat. JUVENAL.

"He who meditates the commission of a crime has all the guilt of the deed."—The intention in certain cases is as guilty as the act itself.

Scilicet ut fulvum spectatur in ignibus aurum
Tempore in duro est inspicienda fides. Lat. OVID.

"As the yellow gold is tried in the fire, so the faith of friendship can only be known in the season of adversity."

Scinditur incertum studia in contraria vulgus. Lat. VIRGIL.—" The uncertain multitude is divided by opposite opinions."—The populace, incapable of judging for themselves, and generally taking their opinions from others, are seldom to be found in a state of unanimity.

Scio, coactus tua voluntate es. Lat. TERENCE.—" I know, thou art compelled by thy own will." —You plead necessity when in fact you are biassed only by your own inclination.

Scire facias. Law Lat.—" Cause it to be known."—The name given to a judicial writ, ordering the defendant to shew cause why the execution should not be made out of a judgment which has passed.

Scire tuum nihil est, nisi te scire hoc sciat alter. Lat. PERSIUS.—" Your own knowledge is as nothing, unless others know you to possess that knowledge." —The chief value of acquired knowledge, with many, is to impress others with a sense of their acquirements.

Scire volunt omnes, mercedem solvere nemo. Lat. JUVENAL.

" Every man wishes to be informed, but few are willing to pay the price;"—to undergo the study and expence.—It is sometimes applied to the *merces* or pay of School-masters.

Scribendi recte sapere est principium & fons. Lat. HORACE.

" The first principle and source of all good writing is to think justly."—Those writings are of little value, which do not leave the reader either wiser or better than they found him.

" Of writing well, these are the chiefest springs,
" To know the nature, and the use of things."

scribimus indocti doctique poemata passim. Lat. HORACE.—" We, both learned and unlearned, are in the habit of writing poetry."—Other pursuits are supposed to require some previous study, but most men suppose themselves as it were instinctively qualified to become poets, as well as politicians.

secretè amicos admone, lauda palam. Lat. SYRUS.—" Admonish your friends secretly, but praise them openly."

secundum formam statuti. Law Lat.—" According to the form of the statute."

sed fugit, interea fugit, irreparabile tempus. Lat. VIRGIL.

" But in the mean while time flies;—time, whose loss is never to be retrieved."—Used as an admonition against procrastination or delay.

sed notat hunc omnis domus, & vicinia tota
Introrsum turpem, speciosum pelle decorâ.
Lat. HORACE.

" This man is regarded by his family and neighbourhood, as a fellow of internal baseness, and exhibiting only a shewy outside."—Used to describe a specious, but at the same time a notorious and confirmed hypocrite.

Sed nunc amisso quæramus seria ludo. Lat. HORACE.—" But now laying sportiveness aside, let us look to more serious matter."—Putting wit and raillery out of the question, let us come to facts and arguments.

Sed nunc non erat his locus. Lat. HORACE.—" But there was at this time no place for these matters."—The observations were sufficiently well in themselves,

selves, but they were extraneous, and inapplicable to the subject.

Sed post est occasio calva. Lat.—" But opportunity is bald behind."—This alludes to the figure of Time as represented by painters, with a *forelock* only, to intimate that when once past, he cannot by any means be caught or recalled.—An opportunity once missed is most frequently lost for ever.

——— *Sed te*
Nos facimus, Fortuna, Deam, & in cælo locamus.

" We, Fortune! make thee a goddess, and place thee in the heavens."—Or has Dryden has it:

" Fortune a goddess is to fools alone,
" The wise are always masters of their own."

Sed ubi plura nitent in carmine non ego paucis
Offendar maculis. Lat. HORACE.

" But if there are many brilliancies in the poem, I shall not be offended with a few faults."—Where there are many beauties, we should pardon a few defects.

Sed videt nunc omnis domus & vicinia tota
Introrsum turpem & speciosum pelle decora.
Lat. HORACE.

" Yet all the house and the whole neighbourhood see the inward baseness and outward speciousness of this man."—Applied to a plausible but detected hypocrite.—It is thus translated by FRANCIS.

" Yet his own house, his neighbours, thro' his art,
" Behold an inward baseness in his heart."

Segnem ac desidem, & Circo & Theatris corruptum Militem. Lat. TACITUS.—" A slothful and list-

less

less Military, debauched by the Circus and the Theatres."—A soldiery enervated by the dissipation of a long peace, and which has seemingly forgotten the arts and exercises of war.

Segnius irritant animos demissa per aurem
Quam quæ sunt oculis subjecta fidelibus.
Lat. HORACE.

" The facts, which are merely told, produce a cold impression, compared with that of those which are presented to the eye."—This is a lesson to the tragic poet, who should rather place his reliance on vivid action than on cold narration.

" That which was form'd to captivate the eye
The ear must coldly taste: Description's weak,
And the muse faulters in the vain attempt."

In common life we are indifferent hearers of acts, which, had we been eye-witnesses, would have excited our lively indignation.

Semel insanivimus omnes. Lat.—" We have all at some time been mad."—Every man must recollect some period in his life when his conduct was not influenced by his reason.

Semel malus semper præsumitur esse malus. Lat. Law Maxim.—" Those who are once evil are always presumed to be so."—This is to be understood *in eodem genere mali,* " in the same kind of evil:" as persons convicted of perjury are not to be admitted as witnesses in any cause, after having once so offended.

——————*Semita certè*
Tranquillæ per virtutem patet unica vitæ.
Lat. JUVENAL.

" Virtue offers the only path which, in this life, leads to tranquillity."

Semper avarus eget. Lat. HORACE.—" The miser is ever in want."

Semper habet lites, alterna jurgia lectus,
In quo nupta jacet: minimum dormitur in illo.
Lat. JUVENAL.

" That bed in which a married woman lies is full of scolding and disputes: It will therefore admit of little sleep."—This is one of the common place sarcasms on those contests, which but too frequently embitter the matrimonial state.

Semper honor, nomenque tuum, laudesque manebunt. Lat. VIRGIL.—" Your honour, your name, and your praises, shall ever remain."—Your fame shall be eternized.

Semper idem.—Semper eadem. Lat.—" Always the same."—The former phrase is of the masculine, and neuter, the latter of the feminine gender.

Semper inops quicunque cupit. Lat. CLAUDIAN.—" The man who desires more is ever poor."—The avaricious, who are continually extending their wishes, are poor even in the midst of affluence.

Semper fidelis. Lat.—" Always faithful."—Motto of Lord ONSLOW.

Semper nocet differre paratis. Lat. LUCAN.—" Delay is always injurious to those who are prepared."—When you are ready, you should leave to your adversary no further time for preparation.

Semper paratus. Lat.—" Always ready."—Motto of Lord CLIFFORD.

Sempre il mal non vien per nuocere. Prov. Ital.—" Misfortune does not always come to injure."—That which we take for an infliction sometimes comes as a blessing.

Se non è vero, è ben trovato. Ital. Prov.—" If it be not true, it is at least well invented."—It has the appearance of truth, if it be not true in reality.

Sequiturque patrem non passibus æquis. Lat. VIRGIL.—" He follows his father, but not with equal paces."—He follows his predecessor, but with an inferior share of vigour, or ability.

Seria cum possim, quod delectantia malim
Scribere, tu causa es lector. Lat. MARTIAL.

" That I dwell on lighter topics, when I could handle those more serious, thou, reader, art the cause."—An author must strive to gratify the taste of his reader, for

" Those who live to please, must please to live."

Seriatim. Lat.—" In order."—According to place or seniority.

Series implexa causarum. Lat. SENECA.—" The complicated series of causes."—By this is signified what the ancients expressed by the general term—*Fate.*

Sero respicitur tellus, ubi fune soluto
Curvit in immensum panda carina salum.
Lat. OVID.

" It is too late to look back upon the land, when the cable being loosed, the vessel is making her

way into the immense deep."—We should use all previous circumspection, when about to commit an act which in its consequences may be irretrievable.

Sero sed serio. Lat.—"Late, but seriously."—Motto of the Scotch Marquis of LOTHIAN and of the Marquis SALISBURY.

Sero venientibus ossa. Lat.—"The last comer shall have the bones."—A word of reproach to those who do not steadily maintain the dinner appointments.

Serpentes avibus geminentur, tigribus agni. Lat. VIRGIL.—"Let serpents couple with birds, and lambs with tygers."—Let things the most dissonant agree, ere this harsh union be completed.

Serum est cavendi tempus in mediis malis. Lat. SENECA.—"The season of caution is past, when we are in the midst of evils."—After-thought is wholly useless in many cases, which by due foresight might have been prevented.

Serus in cœlum redeas, diuque lœto
Intersis populo. Lat. HORACE.

"Late may you return to Heaven, and long may you continue to gladden your people with your presence."—This was the flattering invocation of the poet to the Emperor *Augustus.* It has since become a common-place, addressed to every potentate of every description.

Serva jugum. Lat.—"Preserve the yoke."—This is the complaisant motto of the Scotch Earl of ERROL.

Servabo fidem. Lat.—"I will keep faith."—Motto of Lord SHERBORNE.

Servare cives, major est virtus patriæ patri. Lat. SENECA.—"To preserve the lives of citizens, is the greatest virtue in the Father of his country."

Servata fides cineri. Lat.—"Faithful to the memory of my ancestors."—Motto of Lord HARROWBY.

——————*Servetur ad imum*
Qualis ab incœpto processerit & sibi constet.
Lat. HORACE.

"Let the character be preserved to the last as it set out from the beginning, and be consistent with itself."—Let not your conduct, or that of the character which you pourtray, be disgraced by inconsistency.

Serviet eternum, qui parvo nescitur uti. Lat. HORACE.—"He must be a perpetual slave, who knows not how to live upon a little."—Prodigality in the first instance, is the natural parent of baseness and servilityin the second.

Si ad naturam vivas, nunquam eris pauper; si ad opinionem nunquam dives. Lat. SENECA.—"If you live according to the dictates of nature, you will never be poor; if according to the world's caprice, you never will be rich."—The natural wants of man are but few, and those easily satisfied; it is the gratification of their artificial wants that leads the proud and sensual into distress and difficulty.

Si antiquitatem spectes est vetustissima, si dignitatem est honoratissima, si jurisdictionem est capacissima. Lat. COKE.—"If you look to its antiquity, it is most ancient—if to its dignity, it is most honourable—if to its jurisdiction, it is most extensive."—This is the description, given by one of our ablest law-writers, of the English House of Commons.

place of reason."—This characteristic language is generally put into the mouth of a despot.

Sic vos non vobis. Lat. VIRGIL.—"So you do not labour for yourselves."—This is merely the commencement of some stanzas, in which the poet complains, that as bees do not make honey, or sheep bear fleeces for their own use, so the profit and honour of his labours had been usurped by others. —The application is to those who have suffered by a similar usurpation.

Si Deus nobiscum, quis contra nos. Lat.—"If God be with us, who shall be against us?"—Motto of the Irish Viscount MOUNTMORRES.

Si dixeris, æstuo, sudat. Lat.—"If you say that you are warm, he sweats."—Spoken of such sycophants, or "water-flies" as *Osrick* in *Hamlet*, who amongst other modes of adulation, are ever of the same opinion with those to whom they address themselves.

Si fas est magnis componere parva. Lat. VIRGIL.

"If it be allowable to compare small things with great."

Si foret in terris rideret Heraclitus. Lat.—"If Heraclitus were on earth, he would laugh."—The philosopher of antiquity who was only remarkable for weeping, must laugh *perforce*, at the absurdity of these arguments or proceedings.

Si fortuna juvat, caveto tolli
Si fortuna tonat, caveto mergi. Lat. AUSON.

"If fortune favours you, do not be elated;—if she should frown, do not despond."—Preserve an equal mind in all situations.

Si genus humanum & mortalia temnitis arma
At sperate Deos memores fundi atque nefandi.
Lat. VIRGIL.

" If you despise the human race, and mortal arms, yet remember that there is a God who is mindful of right and wrong."—Recollect that there is a future state of reward and punishment.

Si je puis. Fr.—" If I can."—Motto of the Scotch Baron NEWBURGH.

Si judicas cognosce, si regnas jube. Lat. SENECA.—" If you judge, enquire; if you reign, command."—If your office be judicial, inform yourself; if ministerial, you may decide without enquiry.

Silent leges inter arma. Lat. CICERO.—" The laws are silent in the midst of arms."—The shock of hostilities is too violent to permit of calm or equitable discussion.

Si mens non læva fuisset. Lat. VIRGIL.—" If my (or the) mind had not been perverted," literally had not been on the *left* side. The Romans, all omens relating to human affairs, and occurring on the left side, considered as unfortunate. It was the reverse of this, when the Heavens were to be consulted, as the right hand of the Divinity was supposed to be to the left of the person looking upward, and making his appeal.

Simia quam similis, turpissima bestia, nobis? Lat.—" How like to a man in shape and action is that vile beast the monkey?"—The imitative talents of this animal give rise to the curious query;

" Do chattering monkeys mimic men;
" Or we, turned apes, out-monkey them?"

would be thrown away, if it was not grateful to our self-love.

Si parva licet componere magnis. Lat. VIRGIL.—"If small things may be compared with great." If I may be permitted to use such a comparison.

Si qua vis apte nubere, nube pari. Lat. OVID.

"If you wish fitly to marry, then marry your equal."—The Poet alludes to an equality of years, but it may also refer to an equality of conditions, which contributes much to the happiness of the marriage state, by precluding that vain intolerance too often assumed by the party of higher wealth, rank, or pretensions.

Si quæris monumentum circumspice. Lat.—"If you seek my monument, look around."—This is the epitaph of the architect, (Sir C. WREN) in the church of St. PAUL, which he designed and erected. If you question my merit, behold my works.

———*Si quid novisti rectius istis*
Candidus imperti, si non his utere mecum.
Lat. HORACE.

"If you know of any thing more proper than these (precepts,) be so candid as to communicate your knowledge—if not, make use of what I have furnished."—Thus translated:

"———If a better system's thine,
"Impart it freely, or make use of mine."

———*Si sine Amore, Jocisque*
Nil est jucundum, vivas in amore, jocisque.
Lat. HORACE.

"If nothing appears to you delightful without

love

love and sports, then live in sports and love."—A Maxim from the *Epicurean* school.

Si sit prudentia. Lat.—"If there be but prudence."—Motto of Lord AUCKLAND.

Sit mihi quod nunc est, etiam minus, ut mihi vivam
Quod superest ævi—si quid superesse volunt dii.
Lat. HORACE.

"Let me, I pray, possess what I now have, or even less, that I may enjoy myself for my remaining days, if Heaven grants any to remain."

Sit mihi fas audita loqui. Lat.—"Let me have permission to state what I have heard."

Sit piger ad pœnas princeps, ad præmia velox. Lat. OVID.—"A monarch should be slow to punish, and swift to reward."

Sit tibi terra levis. Lat.—"Light lie the earth upon thy grave."—This was the wish of the Romans to a departed friend, from an idea that the clay which covered the guilty dead, was heavy, painful, and oppressive.

——*Si veris magna paratur*
Fama bonis, & si successu nuda remoto
Inspicitur virtus, quicquid laudamus in ullo
Majorum, fortuna fuit. Lat. LUCAN.

"If honest fame awaits upon the truly good—if setting aside the ultimate success, virtue and valour are alone to be considered, then was his fortune as proud as any to be found in the records of our ancestry."—This is the poetic incense offered at the shrine of Pompey. It has been kindled anew, and applied to several unfortunate generals, who could not command, though they had deserved success.

Soyez ferme. Fr.—"Be firm."—Persevere. The motto of the Irish Earl of CARRICK.

Spargere voces in vulgum ambiguas. Lat. VIRGIL. "To scatter ambiguous sounds amongst the crowd." —To circulate deceptive rumours amongst the populace. This is an imputation frequently attached by either of two contending parties.

Spectas & tu spectabere. Lat.—"You see, and you shall be seen."—You witness here the exhibition of character, but if your faults deserve it, you shall be exhibited in your turn.

Spectatum admissi risum teneatis amici? Lat. HORACE.—"Can even the friends who are admitted to see (the picture) refrain from laughter?"—Must not the risible muscles, even of partiality, give way at an exhibition so ridiculous.

Spectemur agendo. Lat.—"Let us be tried by our actions."—Let us be examined by our conduct. The motto of Earl BEAULIEU, and of the Irish Viscount CLIEFDEN.

Spem bonam certamque domum reporto. Lat.—"I bring home with me a good and certain hope."—The prospect which I am to open is highly soothing and encouraging.

Spem pretio non emo. Lat. TERENCE.—"I do not give prompt payment for hope."—I do not annex any value to idle expectations.

Sperate & vosmet rebus servate secundis. Lat. VIRGIL. —"Live in hope, and reserve yourselves for more prosperous circumstances."—An appeal from the only source of consolation left, to companions in severe adversity.

perat infestis, metuit secundis
Alteram sortem, bene preparatum
Pectus. Lat. HORACE.
"The breast which is well prepared, hopes every thing in adversity, and fears every thing in prosperity,"—The philosophic mind can buoy up distress by hope, and curb the insolence of success, by reflecting on its instability.

perate miseri, cavete felices. Lat.—"Let the wretched live in hope, and the happy be upon their guard."—The mutability of fortune is such, that the lowest have something to expect, and the highest something to fear.

——— *Speravimus ista*
Dum fortuna fuit. Lat. VIRGIL.
"We too have hoped for such things when favoured by fortune."—We presumed as far in our better days."

perne voluptates—nocet empta dolore voluptas. Lat. HORACE.—"Despise all vain enjoyment,—it is injurious when purchased at the price of pain." The pursuit of pleasure to excess, not only takes away the faculty of enjoyment, but leaves a permanent sting behind.

pera meliora. Lat.—"I hope for better times or things."—Motto of Sc. Viscount STORMONT, and Sc. Baron TORPHICHEN.

pes durat avorum. Lat.—"The hope of my ancestors continues."—Motto of Earl ROCHFORD.

pes mea in Deo. Lat.—"My hope is in God."—Motto of TEYNHAM.

pes mea Christus. Lat.—"Christ is my hope."—Motto of the Ir. Baron LUCAN.

Spes tutissima cœlis. Lat.—"The safest hope is in Heaven."—Motto of the Irish Earl of KINGSTON.

Spretæ injuria formæ. Lat. VIRGIL.—"The insult offered to her despised beauty."—This is spoken of the resentment of *Juno,* in consequence of the well-known judgment of *Paris.* The intrigues of courts, where women bear sway, has made it a phrase of modern application.

Stans pede in uno. Lat. HORACE.—"Standing upon one leg."—A work composed *stans pede in uno*—with no more than an ordinary degree of exertion.

Stant cætera tigno. Lat.—"The rest stand on a beam."—Motto of Earl ABOYNE.

Stare decisis & non quieta movere. Lat. Law Maxim.—"To stand by things as decided, and not to disturb those which are tranquil."—It is adviseable to act upon the ground of precedent, and to resist all innovation.

Stare super vias antiquas. Lat.—"To stand firm on the old paths,"—and not give way to any bold novelties.

Statim daret, ne differendo videretur negare. Lat. CORN. NEP.—"He would give at once, lest by delaying he should seem to deny the favour."—This language is used by the historian of *Themistocles.* It is in other words the proverb "*Bis dat, &c.*"—He gives twice, who gives soon."

Stat magni nominis umbra. Lat. LUCAN.—"He stands the shadow of a mighty name."—He exhibits only a faint image of his former greatness.

Stat pro ratione voluntas. Lat.—"My will stands

in the place of reason."—Applied to a despot who ordains that his caprices should be obeyed as law.

Stat promissa fides. Lat.—"The promised faith remains."—Motto of the Sc. Baron LINDORES.

Stat sua cuique dies; breve & irreparabile tempus
Omnibus est vitæ, sed famam extendere factis
Hoc virtutis opus. Lat. VIR.
"Every man has his brief portion of life, and of time, which cannot be recalled; but it belongs to virtue (or valour) alone to extend our fame by our deeds."—Superior genius, or virtue can overleap the brief span of human life, and consecrate the name of their possessor to immortality.

Status quo. Lat.—"The state in which," or *status quo ante bellum.*—"The state in which both parties were before the war."—This is used in speaking of belligerent powers when they agree, as a preliminary to peace, to restore their conquests, to return to that condition in which the parties respectively stood before the commencement of hostilities.

Stavo bene, mai per stare megliore sto qui. Italian.—"I was well, but by endeavouring to be better I am here."—The epitaph on an hypochondriac, who, though well in health, was not easy until he had quacked himself into his grave.—Used to mark the discontent of those who are dissatisfied when in an eligible situation.

Stemmata quid faciunt, quid prodest, Pontice, longo
Sanguine censeri. Lat. JUVENAL.
"Of what avail are pedigrees, or to derive one's blood from a long train of lofty ancestors?"—Without virtue or genius what are the boasted advantages of high birth?

Stimulos dedit æmula virtus. Lat. LUCAN.—"He was spurred on by rival valour."—An honourable emulation is the best incentive to acts of greatness.

Stratum super stratum.—"One layer upon another."—Beds of matter ranged alternately one upon the other.

Stremua nos exercet inertia ; navibus atque
Quadrigis petimus bene vivere. Quod petis hic est.
Lat. HORACE.

"We are here but idly busy; our ships and carriages are employed to take us to happiness. That which we seek is on the spot."—It is not for change of place to afford that happiness which is only to be found in the bosom of honest consciousness.

Studiis & rebus honestis. Lat.—"By honest pursuits and studies."—Motto of Lord ASHBURTON.

Stultitiam patiunter opes. Lat.—"Riches will bear out folly."—The rich fool is suffered to play such pranks with impunity, as if played off by one in an inferior station, would meet, not only with derision, but punishment.

Stultitiam simulare loco sapientia summa est. Lat. Prov. —"To assume the garb of Folly is, in certain situations, the most consummate wisdom."—Such was the conduct of the first *Brutus*, who, by affecting to be mad, eluded the vengeance of *Tarquin*, and ultimately succeeded in expelling that tyrant.

Stultorum incurata malus pudor ulcera celat. Lat. HORACE.—"The false shame of fools makes them hide their uncured sores."—It is the height *of folly* to conceal our faults from those, from whom

we may derive amendment.—This maxim applies itself both morally and physically.

Stultum est timere quod vitare non potes. Lat. SYRUS.—"It is idle to dread that which you cannot avoid."—In such a case, instead of giving way to fear, we should summon all our fortitude.

Stultus labor est ineptiarum. Lat. MARTIAL.—"The labour is silly which is bestowed on trifles."—Industry is respectable only when it is applied to useful objects; it degenerates and becomes ridiculous, when it is directed to the collection of cockle-shells, butterflies, and such objects as are wholly destitute of profit and of use.

Stultus, nisi quod ipse facit, nil rectum putat. Lat. Proverb.—"The fool thinks nothing well done but what is done by himself."—There is often a combination of selfish pride with folly, which leads the person to believe, that he is not only wise, but wise alone.

Sua cuique voluptas. Lat. Proverb.—"Each man has his own pleasure."—Every person has a taste for some particular enjoyment.

Sua quisque exempla debet æquo animo pati. Lat. PHÆDRUS.—"Every man is bound to tolerate the act of which he has himself given the example."—No man can fairly complain of that, as an injustice, of which he has himself furnished a previous specimen.

Suave est ex magno tollere acervo. Lat. HORACE.—"It is pleasant to take from a great heap."—The poet speaks sarcastically of a miser, whose perverse delight it is to take from a large hoard, the little which he dares to use.

Suave mari magno, turbantibus æquora ventis,
E terra magnum alterius spectare laborem.
Lat. LUCRETIUS.

"It is pleasant when the sea runs high to view from land the great distress of another."—It is not uncommom for men to enjoy the distresses of others, when they can indulge the sense of their own security.

Suaviter in modo, fortiter in re. Lat. "Gentle in the manner, but vigorous in the deed."—In affairs of importance, outward complacency should be joined with inward firmness.—This has been adopted as a motto by the Irish Lord NEWBOROUGH.

Sub cruce candida. Lat.—"Under the fair cross."—Motto of Lord LOVELL.

Sub hoc signo vinces. Lat.—"Under this sign thou shalt conquer."—Alluding to the cross which appeared in the air, as the signal of victory, to CONSTANTINE. — Motto of the Irish Viscount DE VESCI.

Sublatâ causâ, tollitur effectus. Lat.—"When the cause is removed, the effect must cease."—The efficient cause of a distemper in the human frame, for instance, being done away, its effects must be expected speedily to terminate.

Sublimi feriam sidera vertice. Lat. HORACE.—"My lofty head shall strike the stars."—This flight of the poet is now employed as a common place pleasantry.

Sub pœnâ. Law Lat.—"Under a penalty."—The name given to a writ for the summoning of witnesses.

ub silentio. Lat.—"In silence."—The matter passed *sub silentio*—without any notice being taken.

ubstantia prior & dignior est accidente. Lat. Law Maxim.—"The substance should be considered as prior to, and of more weight than the accident."—No judgment, it is held, shall be arrested in any court of record for any defect in point of *form*, or unless it be a matter of *substance* on which the Judges of those courts are to decide.

uccedaneum. Lat.—"A substitute."—A matter substituted.—Impudence is frequently used as a *succedaneum* for argument.

ufficit ad id, Natura quod poscit. Lat. SENECA.—"We have a sufficiency, when we have what Nature requires."—Her wants are but few, and the consciousness of this should teach us limitation and content.

uggestio falsi. Lat.—"The suggestion of a falsehood." This and the *suppressio veri*, "or suppression of the truth," are the strongest charges which can be made against a public orator or writer.

Sui cuique mores fingunt fortunam.
Lat. CORN. NEPOS.
"His own morals (or manners) shape the fortune of every man."—Thus the English proverb, "manners make the man."

Sui generis. Lat.—"Of its own kind."—Not to be classed under any ordinary description.

Suivez raison. Fr.—"Follow reason."—Motto of the Irish Earl ALTAMONT, Viscount MONTAGUE, and Lord KILMAINE.

Sum quod eris, fui quod sis. Lat.—"I am what thou shalt be, as I have been what thou now art."—An admonition frequently met with as a sepulchral inscription.

Sumite materiam vestris qui scribitis æquam
Viribus. Lat. HORACE.
"Let those who write fix on a subject to which their force is equal."—Every author should look to his mental powers, and consider whether they are equal to the task which he is about to undertake.

Summam nec metuas diem, nec optes. Lat. MARTIAL.—"You should neither fear nor wish for your last day."—The philosophic mind neither timidly shrinks from death, nor desperately wishes to accelerate its approach.

Summum bonum. Lat.—"The chief good."—The object of attainment most desirable, which some of the ancient philosophers stated to be pleasure and others virtue.

Summum crede nefas, animum præferre pudori
Et propter vitam vivendi perdere causas.
Lat. JUVENAL.
"Believe it to be the last of all infamies, to prefer your existence to your honour, or for the sake of life, to lose every inducement to live.

Summum jus summa injuria. Lat.—"Strictness of law is sometimes of the greatest injustice."—A too rigorous interpretation of the law is not infrequently productive of results which do not accord with equity.

Sunt lacrymæ rerum & mentem mortalia tangunt. Lat. VIRGIL.—"Tears are due to human misery, and the woes of mortality affect the mind."—Every virtuous

virtuous mind, on hearing of such calamities, must be touched by sympathy.

Sunt superis sua jura. Lat. OVID.—"The gods or supreme powers have their own laws."—This is sometimes quoted in political discussions, to intimate that the higher powers often overlook those duties and promises, which are supposed to be binding on the lower orders of the community.

Suo Marte. Lat.—"By his own exertion."—He performed it *suo Marte*—by his own unaided skill and ability.

Suo sibi gladio hunc jugulo. Lat. TERENCE.—"With his own sword do I stab this man."—I defeat him, figuratively, and in argument, with the weapons and the admissions which he has himself furnished.

Superanda omnis fortuna ferendo est. Lat. VIRGIL.—"Every misfortune is to be subdued by patience."

Supersedeas. Law Lat.—"You may remove or set aside."—A writ to stay proceedings.

Super subjectam materiam. Lat.—"On the matter submitted."—A lawyer is not responsible for his opinion, when it is given *super subjectam materiam*—on the circumstances as they are laid before him by his client.

Suppressio veri. Lat.—See *suggestio falsi.*

Suspectum semper invisumque dominantibus qui proximus destinaretur. Lat. TACITUS.—"The next in succession is ever hated and suspected by those who are actually in possession of the supreme power."—This can only apply to those governments where the persons, in possession of absolute power,

fear that it may be wrested from them by violent means. They of course, in the language of our poet,

" Bear, like the Turk, no brother near the
" throne." POPE.

Suum cuique. Lat.—" Let each man have his own." —Let the laws of property be strictly observed.

Suum cuique incommodum ferendum est, potius quam de ulterius commodis detrahendum. Lat. CICERO.—
—" Every man should bear his own grievances and inconveniencies, rather than detract from, or abridge the comforts of another."

Suus cuique mos. Lat. TERENCE.—" Each man has his particular habit."—In opinions and habitudes, there is a permanent diversity, and every person should in fairness be left to the free exercise of his own.

T.

Tabula rasa. Lat.—" A shaved, or smoothed tablet." —His mind is a *tabula rasa*—it is a mere blank. The idea is taken from the waxed tablets of the ancients, on which they made their *memoranda* with a sharp instrument, called a *stylum*, with the other flatted end of which they afterwards erased what they had written.

Tacent, satis laudant. Lat. TERENCE.—" Their silence is sufficient praise."—It is ample proof of worth, when the censorious have nothing to alledge.

Tâche sans tâche. Fr.—" A work without a stain." The motto of the Sc. Earl of NORTHESK.

Tacitum vivit sub pectore vulnus. Lat. VIRGIL.—"The secret wound still lives within the breast."—The injury is not forgotten, but is treasured up for an opportunity of revenge.

Tædium vitæ. Lat.—"A weariness of life."—A disgust of existence.—This, in France, is called *Ennui*, but this does not amount to the full force of the Latin term.

——*Tale tuum carmen nobis, divine Poeta,*
Quale sopor fessis. Lat. VIRGIL.

"As pleasing are thy verses to us, divine Poet, as sleep is to the wearied, &c."—This compliment, for such it is meant, in the original, is sometimes ironically turned against a different description of Poets, who are

"*Sleepless* themselves, to give their readers *sleep!*"

Talibus ex adyto dictis Cumæa Sybilla
Horrendas canit ambages, antroque remugit,
Obscuris vera involvens. Lat. VIRGIL.

"In words like these the Sybil utters her fearful oracles of dubious import, and sounds them forth from her cavern, blending truth with obscurity."—This quotation is frequently used to reprobate a style which is at once pompous and ambiguous.

Tam deest avaro quod habet, quam quod non habet. Lat. SYRUS.—"The miser is as much in want of that which he has, as of that which he has not!"

Tam Marte quam Minerva. Lat.—"As much by Mars as by Minerva."—He has succeeded, "*tam Marte quam Minerva*,"—equally by his courage and his genius.

Tandem fit surculus arbor. Lat.—" A shoot at length becomes a tree."—Motto of the Marquis of WATERFORD.

Tantœne animis cœlestibus iræ. Lat. VIRGIL.—" Can heavenly minds such anger entertain?"—Is it possible for exalted minds to descend to such low resentments?

Tant mieux. Fr.—" So much the better."

Tanto buon, che val niente. Prov. Ital.—" So good, that he is good for nothing."—Applied to that weak good nature which is injurious to the possessor, without being of advantage to any other person.

Tanto homini fidus, tantæ virtutis amator. Lat.—" A faithful friend to so great a man, and a steady admirer of such distinguished excellence."

Tant pis. Fr.—" So much the worse."

Tantum de medio sumptis accedit honoris. Lat. HORACE.—" So much of honour is due to subjects taken from middle or common life."—This is a praise very justly granted to the authors of such plays as " *George Barnwell,*" or, the " Gamester," where the sentiments come home to every man's business and bosom, as contra-distinguished to those, where Emperors, Queens, and Heroes, fill the scene; and whose sorrows astound for the moment, but in a moment are forgotten.

Tantum se fortunæ permittunt, etiam ut naturam dediscant. Lat. QUINT. CURT.—" They give themselves up so much to fortune, as even to forget their nature."

Tantum series juncturaque pollet. Lat. HORACE.—" Of so much force is system and connection."—

Alex

A less perfect book, if stamped with these characters, will please more than one of superior quality, in which the principles are scattered, and the reasoning disjointed.

——*Tarde, quæ credita lædunt, credimus.* Lat. OVID.—"We are slow to believe that which if believed would hurt our feelings."

Tel brille au second rang qui s'eclipse au premier. Fr. —"A man may shine in the second rank, who would be eclipsed in the first."—Many who conceive themselves fitted for first-rate characters in life, would in fact appear to more advantage in subordinate situations.

——*Tel en vous lisant admire chaque trait*
Qui dans le fond de l'ame & vous craint & vous haït.
Fr. BOILEAU.

"Such a one on reading your work, admires every stroke, but from the bottom of his soul he fears and hates you."—The living satyrist excites more of fear than of regard.

Tel maître, tel valet. Fr. Prov.—"Like master, like man."

Τελος οραν μακρου Βιου. Gr. *Telos oran macrou Biou.*—"To see the end of a long life."—This was the wish of Chilias, one of the celebrated seven Wise Men of Greece.

Tel vous semble applaudir, qui vous raille & vous joue;
Aimez qu'on vous conseille, & non pas qu'on vous loue.
Fr. BOILEAU.

"That man appears to applaud you, who in fact makes you his jest and his sport. Let your inclination be to those who advise, rather than to those praise your conduct."—This is an advice which

cannot

cannot be too frequently repeated to men in power and opulence. Their idle advisers are many, their serious counsellors but few.

Telum imbelle sine ictu. Lat. VIRGIL.—"A feeble weapon thrown without effect."—Applied metaphorically to a weak or imbecile argument.

Templa quam dilecta. Lat.—"Temples how beloved."—The motto of the Marquis of BUCKINGHAM.—This is a poor pun on the family name of *Temple.*

Tempora mutantur & nos mutamur in illis. Lat.—"The times are perpetually changing, and we change with the times."—There is nothing fixed or stable, either in situations or opinions.

"Men change with fortune, Manners change
"with climes,
"Tenets with books, and principles with times."

Tempora si fuerint nubila, solus eris. Lat. OVID.

"If the stormy season should arrive, you will be alone."—Adversity finds but few companions or comforters.

Tempore ducetur longo fortasse cicatrix,
Horrent admotas vulnera cruda manus.

Lat. OVID.

"The wound will perhaps be covered by the process of time, but it shrinks from the touch, whilst it is yet recent."—This is figuratively applied to sorrow, in the first burst of which, it will reject the most friendly appeal; some time should therefore be suffered to elapse before any attempt is made to administer consolation.

Tempus edax rerum. Lat. HORACE.—"Time that devours all things."

Tempus omnia revelat. Lat.—" Time reveals all things."—Few things, these two proverbs say, escape the disclosure of time, and nothing its ravages.

——————*Tenet insanabile multos*
Scribendi cacoethes, ægroque in corde senescit.
" Many have an incurable itch for writing, which takes full possession of their disordered faculties."—The race has been numerous in every age of those
" ——————who in despite
" Of nature, and their stars, will write."

Teres atque rotundus. Lat. HORACE.—" A man smooth and round in himself."—One whose conduct, like a polished globe, can surmount each difficulty, and defy each asperity.

Terræ filius. Lat.—" A son of the earth."—An Oxford phrase, signifying a man of no birth.

Terra nunc educat malos homines, atque pusillos.
Lat. JUVENAL.
" This earth now maintains as before, both bad and weak men."—The condition of the human species in all ages, is nearly the same.

Tertium quid. Lat.—" A third something."—Struck out by the collision of two opposite forces or principles.

Της φυσιος γραμματευς ην, τον καλαμον αποβρεξον εις νουν. Gr. SUIDAS. *Tes Phuseos grammateus en, ton calamon apobrexon eis noun.*—" He was the writer or interpreter of nature, dipping his pen into *Mind*."

Tibi nullum periculum esse perspicio, quod quidem sejunctum sit ab omnium interitu. Lat. CICERO.—
" I can

" I can see no danger to which you are personally exposed, separately and apart from the destruction of us all."

Tiens ta foy. Fr.—" Keep thy faith."—Motto of Earl BATHURST.

Timeo Danaos & dona ferentes. Lat. VIRGIL.—" I fear the Greeks, even when they offer presents."—I am on my guard against an enemy, and particularly when he proffers kindness.

Timet pudorem. Lat.—" He fears shame."—Motto of the Irish Viscount DOWNE.

Timidus se vocat cautum, parcum, sordidus. Lat. Prov. " The cowardly man says, that he is cautious, the miser, that he is sparing."—We have each an excuse, or palliation for our respective faults.

Tirer le diable par le queue. Fr. Prov.—" To pull the devil by the tail."—To be put to one's shifts for a livelihood.

Toga virilis. Lat.—" The manly robe."—This was the dress which the Roman youth assumed on reaching a certain period of life. He has assumed the *toga virilis*—he has entered into a state of manhood.

Το ὅλον. Gr. *To holon.*—" The whole."—Unity.

Το καλον. Gr. *To kalon.*—" The *summum bonum*"—the supreme good.

Tolle jocos—non est jocus esse malignum. Lat.—" Away with such jests—there is no jest in being malignant."—This is properly applied to that sarcastic merriment, which wounds the peace or feelings

ings of the individual, for the purpose of giving entertainment to the many.

Tolle moras—semper nocuit differre paratis. Lat. LUCAN.—"Away with all delays—it is even injurious to postpone, when you are in readiness."—The application is in particular to war. When you are ready, you should allow the enemy no time for preparation.

Tolluntur in altum
Ut lapsu graviore ruant. Lat. CLAUDIAN.—"They are raised to such a height, that they may tumble with a heavier fall."—Some men seem to have been raised to the summit of their ambition, only to aggravate the subsequent reverses which Providence has doomed them to experience.

Το πρεπον. Gr. *To prepon.*—"That which is decorous."—Decency. Decorum.

Tot homines quot sententiæ. Lat.—"So many men so many opinions."—There will be as many different suffrages as heads.

Toties quoties. Lat.—"As many times as, then so often."—A term frequently used in law proceedings, as thus:—if A. B. commit a certain offence, he shall be fined L.10, and so on, *toties quoties*, viz. on every repetition of the offence, he shall incur a similar penalty.

Toto cælo. Lat.—"By the whole heavens."—The men differ *toto cælo*—their dispositions are as opposite as the two poles.

Totus his locus est contemnendus in nobis, non negligendus in nostris. Lat. CICERO.—"This place (the place

of our sepulture) is wholly to be disregarded by us, but not to be neglected by our surviving friends."

Totus in toto, & totus in qualibet parte. Lat.—"Whole in itself, and whole in every part."—This was the definition given by the ancient scholiasts of the human mind.

Totus mundus agit histrionem. Lat.—"All the world acts the player."—All the world's a stage.

Totus teres atque rotundus. Lat.—"Every way round and smooth."—A man so polished, as to roll through the world unbiassed by any asperity.

Toujours prêt. Fr.—"Always ready."—Motto of the Irish Marquis of ANTRIM and Earl CLANWILLIAM.

Toujours propice. Fr.—"Ever propitious."—Motto of the Irish Viscount CREMORNE.

Tourner casaque. Fr.—"To turn a man's coat."—This in former times was regarded as a disgrace!

Tous frais faits. Fr.—"All expences paid."

Tous les hommes sont foux, & malgré leur soins
Ne different entr'eux, que du plus ou du moins.
Fr. BOILEAU.

"All men are fools, and with every effort they can only differ in the degree."—There will only be the more foolish and the less foolish.

Tout bien ou rien. Fr.—"The whole or nothing." Motto of Earl GAINSBOROUGH.

Tout éloge imposteur blesse une ame sincère. Fr. BOILEAU.—"Nothing wounds a feeling mind more than praise unjustly bestowed."

Tout le monde se plaint de sa mémoire, & personne ne plaint de son jugement. Fr. ROCHEFOUCAULT.—"Every man complains of his memory, but no man complains of his judgment."—However great the cause may be, our pride will not suffer us to impeach the latter.

——*Trahit ipsa furoris*
Impetus, & visum est lenti quæsisse nocentem.
Lat. LUCAN.

"They are borne away by the violence of their rage, and they think it a waste of time to enquire who are the guilty."—This is a forcible description of popular and indiscriminate vengeance.

Trahit sua quemque voluptas. Lat. VIRGIL.—"Each man is lead by his own peculiar taste or pleasure."—A remark on the ever-prevailing diversity of tastes and passions.

Tranſeat in exemplum. Lat.—"May it pass into an example."—May an act so meritorious stand recorded as a precedent for others to follow.

Tria juncta in uno. Lat.—"Three joined in one."—This is sometimes used in speaking of the Trinity;—oftener in speaking of a political coalition, consisting of three members.

Tribus Anticyris caput insanabile. Lat. HORACE.—"A head incurable by three Anticyræ."—The island of Anticyra, in the Archipelago, was famous for the growth of hellebore, which is administered to purge the head.—The phrase, therefore, means an incurable madman.

Triumpho morte tam vita. Lat.—"I triumph in death, as in life."—Motto of the Irish Viscount ALLEN.

Tros, Tyriusve mihi nullo discrimine agetur. Lat. VIRGIL.—"The Trojan and the Tyrian shall be treated by me without distinction."—I profess no attachment to either of the contending parties, and shall of course speak of them with due impartiality.

Truditur dies die. Lat. HORACE.—"One day is pressed onward by another."—The progress of time, however neglected by man, is silent and irresistible.

Tua res agitur, paries cum proximus ardet. Lat. HORACE.—"Your affairs are at stake, when the next house is on fire."—We should remember, that the calamity which afflicts our neighbour, most seriously threatens ourselves.

Tuebor. Lat.—"I will defend."—The motto of Viscount TORRINGTON.

Tu ne cede malis, sed contra audentior ito. Lat. VIRGIL.—"Do not yield to misfortunes, but meet them on the contrary with fortitude."—You can only subdue adversity, by bearing up against it.—The four first words form the motto of the Irish Baron MILTON.

Tuo tibi judicio est utendum. Virtutis & vitiorum grave ipsius conscientia pondus est; quâ sublatâ jacent omnia. Lat. CICERO.—"You must use your own judgment on yourself. Great is the weight of conscience in deciding on your own virtues and vices: if that be taken away, all is lost."

Turpe est aliud loqui, aliud sentire; quanto turpius aliud scribere, aliud sentire. Lat. SENECA.—"It is dishonourable to speak one thing, and to think another; but how much more base is it to write

that

that which is contrary to a man's real sentiments?" —The act of *writing* is of greater deliberation, and of broader tendency. An attempt to deceive in this way, is therefore more highly criminal. If this maxim were properly felt by party writers, the world would not be inundated by such a torrent of falsehoods.

Turpe est in patriâ peregrinari, & in iis rebus quæ ad patriam pertinent hospitem esse. Lat. MANUTIUS. —" It is shameful for a man to live as a stranger in his own country, and to be uninformed of her affairs and interests."—This is a maxim which should be inculcated to all young travellers. Did they previously make themselves informed of the affairs of their own country, they would be likely to reap something different from a harvest of follies on their foreign tour.

Turpe est laudari ab illaudatis. Lat.—" It is degrading to be commended by those, who are not themselves worthy of praise."

Turpe est viro, id in quo quotidie versatur ignorare. Lat.—" It is shameful that a man should be ignorant of that, in which he is every day employed."

Turpis & ridicula res est elementarius senex: juveni parandum, seni utendum est. Lat. SENECA.—" Nothing can be so ridiculous or absurd as to see an old man in his rudiments. It is for youth to acquire, and for age to employ those acquirements."

Turpiter obticuit sublato jure nocendi. Lat.—" He was shamefully silent when he had lost the power to injure."

Tussis pro crepitu. Lat.—" A cough which is feigned

to

to disguise a f——t."—A poor pretext to cover a foul design.

Tuta timens. Lat.—"Fearing even that which is safe." Men, who are at the pinnacle of fortune, should know that they are not out of the reach of its vicissitudes.

Tutor & ultor. Lat.—"The protector and the avenger."—A compliment of little meaning, but which is generally found on the medals inscribed to a successful prince or potentate.

Tuum est. Lat.—"It is your own."—Motto of Earl COWPER.

U.

Uberrima fides. Lat. Phr.—"A full growth of confidence."—An implicit faith or reliance.

Uberibus semper lacrymis semperque paratis
In statione sua, atque expectantibus illam
Quo jubeat manare. Lat.

"She has an inexhaustible fund of tears ready at a call, and the flow of which she has only to direct."—A man's tears, says the ingenious Mrs. Inchbald, seem to come from a distance—those of a woman *drop* in upon us as ready visitants.

Ubicunque ars ostentatur, veritas abesse videtur. Lat. "Wherever art is displayed, truth seems to be wanting."—We seldom witness a laborious exertion to excite interest or to give pleasure, that we do not begin to doubt the reality of the interest or pleasure which is thus forced upon us.

Ubi jus incertum, ibi jus nullum. Lat. Law Maxim "Where the law is uncertain, there is no law."—No

—No legal decision can properly be made on vague and undefined enactments.

Ubi lapsus?—Quid feci?—Lat.—"Where am I fallen?—What have I done?"—Motto of Viscount COURTENAY.

Ubi major pas est, ibi est totum. Lat. Law Maxim. "Where the greater part is, there by law is the whole."—The only way of determining the acts of many, is by the major part, or the majority; as the majority in parliament enact laws, &c.

Ubi mel, ibi apes. Lat. PLAUTUS.—"Where there is honey there will be bees."—Where there is a pleasing attraction, there will be no want of followers.

Ubi plura nitent in carmine non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura.

Lat. HORACE.

"Where there are many beauties in a work, I shall not cavil at a few faults, proceeding either from negligence, or from the imperfection of our nature."—In a great work of general merit, candour requires that we should excuse any small or partial defect.

Ubique patriam reminisci. Lat.—"Every where to remember our country."—Motto of Lord MALMESBURY.

Ubi reddunt ova columbæ. Lat. JUV.—"Where the pigeons lay their eggs."—This at Rome, was in the interstices under the roofs of houses, in the the garrets of which then, as now, poets had that honourable residence, which by some is called, "the first floor down the chimney," and by others,

the

"the roost of eminence," and still more generally, "the *Attic* story."

Ubi supra. Lat.—"Where above-mentioned."—A reference to a preceding quotation.

Ubi velis nolunt, ubi nolis volunt ultro,
Concessâ pudet ire viâ. Lat. TERENCE.
"When you are willing, they are disinclined—when you are averse, they are willing. They are loth to tread in that path where it is permitted."—This is rather a severe description of the caprices of woman. It has been thus translated:—

"You would, they won't, when you would not, they would;
"Consent doth freeze, denial fires their blood."

Udum & molle lutum es; nunc nunc properandus & acri
Fingendus sine fine rotâ. Lat. PERSIUS.
"Thou art now but soft and moist clay, and therefore instantly and incessantly to be formed by the glowing wheel." The allusion is to the potter's wheel, and the application is to the mind of youth, which should be formed with assiduity, whilst it is tender, pliant, and susceptible.

Ultima ratio regum. Lat.—"The last reasoning of kings."—A appeal to violence and hostility. This inscription, if we rightly recollect, was ordered to be graven by Louis XIV. on his cannon.

——*Ultima semper*
Expectanda dies homini est, dicique beatus
Ante obitum nemo & suprema funera debet.
Lat. OVID.
"Man should ever look to his last day, and no man should be accounted happy before his decease,

or until his funeral rites are performed."—Such is the instability of human affairs, that no man should be rated as fortunate, until death has precluded any further possibility of change.

Ult. ultimus. Lat.—" The last."

Una salus victis nullam sperare salutem. Lat. VIRGIL. " The only hope for the conquered is, to expect no sometimes safety."—The resolute despair of the vanquished brings about a relief not to be effected by any other means.

Unde habeas quærit nemo, sed oportet habere. Lat. JUVENAL.—" No man enquires how you have got your wealth, but it is necessary to possess it."—All men pay respect to riches, without enquiring very scrupulously into the means by which they have been obtained.

Unde tibi frontem libertatemque parentis,
Cum facias pejora senex. Lat. JUVENAL. " When do you derive the power and privilege of a parent, when you, though an old man, fall into greater errors."—How can you presume to chide your juniors, when you, though advanced in years, set the vicious example.

Un enfant en ouvrant ses yeux doit voir la patrie, & jusqu' à la mort ne voir qu'elle. Fr. ROUSSEAU.—" The infant on first opening his eyes, ought to see his country and to the hour of his death never to lose sight of it."—The love of our country should be implanted early, and nourished through life.

Unguibus & rostro. Lat.—" With talons and beak."—He fought it *unguibus & rostro*—tooth and nail.

Unguis in ulcere. Lat. CICERO.—"A nail in the wound."—This strong phrase was applied by the orator to the conspirator Cataline.—"Your country," he would have said in a periphrase, "has received a dangerous wound, into which you, vulture like, infix your talons, for the purpose of irritating and keeping it open."

Un homme d'esprit seroit souvent bien embarrasse sans la compagnie des sots. Fr. ROUCHEFOUCAULT.—"A man of wit may be often much embarrassed without the company of fools."—He would lack a butt for his sarcasms.

Un homme toujours satisfait de lui-même, peu souvent l'est des l'autres, rarement on l'est de lui. Fr. ROCHEFOUCAULT.—"A man who is always well satisfied with himself, is seldom so with others, and others are as little pleased with him."—A man who has an overweening conceit of himself, is too proud to be pleased with the efforts of others, and by that pride, is sure to excite a general disgust against himself.

Uni æquus virtuti, atque ejus amicis. Lat. HORACE.—"Friendly to virtue alone, and to the friends of virtue."—The three first words form the motto of Earl MANSFIELD.

Unica virtus necessaria. Lat.—"Virtue is the only thing necessary."—Motto of the Irish Earl of MORNINGTON.

Uni quippe vacat, studiis odiisque carenti
Humanum lugere genus. Lat. LUCAN.
"There is only one man, who being equally free from attachments and resentments, is at leisure to weep for the miseries of the human race."—This

praise, which the poet has given to *Cato*, applies to the disinterested patriot, who sighs only for the sufferings of his country.

Un je servirai. Fr.—"One I will serve."—Motto of the Earl of PEMBROKE and Lord PORCHESTER.

Uno avulso, non deficit alter. Lat. VIRGIL.—"When one is plucked away, another shall not be wanting."—Used in a political sense—remove that man, and you shall have his like for a successor.

Un roy, une foy, une loy. Fr.—"One king, one faith, one law."—Motto of the Irish Marquis CLANRICARDE.

Un sot à triple étage. Fr.—"A fool of the third story."—An egregious blockhead.

Un sot trouve toujours un plus sot qui l'admire.
Fr. BOILEAU.

"A fool always finds a greater fool to admire him."—Used in reproaching a silly, or adulatory commendation of an indifferent work.

Un 'tien' vaut mieux que deux 'tu l'auras.' Fr. Prov. "One 'hold fast' is better than two 'I'll give thee."—A bird in the hand, &c.

Un tout seul. Fr.—"One alone."—Motto of the Ir. Earl VERNEY.

Unus homo nobis cunctando restituit rem,
Non ponebat enim rumores ante salutem.
Fragment of ENNIUS.

"One man by delay restored the State, for he preferred the public safety to idle report."—This was applied to Fabius, who, by prudently avoiding a battle, at length wasted away the army of Hanni-

bal, the inveterate and sworn enemy of the Romans. It is now sometimes quoted, when caution or delay is to be justified on the part of a general or a statesman.

——*Unus utrique error*
Sed variis illudit partibus. Lat. HORACE.

"The same error belongs to each, but it mocks them in different ways."—Several men may engage in a pursuit of the same folly, yet each travel by a different road.

Urbem lateritiam invenit, marmoream reliquit. Lat. SUETONIUS.—"He found a city built of bricks, and he left it constructed of marble."—This was the boast of *Augustus*, with respect to the city of Rome. It is sometimes flatteringly applied to other princely suggesters, or promoters of great improvements.

Urit enim fulgore suo qui prægravat artes
Infra se positas—extinctus amabitur idem.
Lat. HORACE.

"He is consumed by his own brightness, who depresses the arts beneath him—yet he, after his decease, shall be admired."—The man of exalted genius, throws by the splendour of his talents all inferior merits into shade. He is exposed therefore, to all the shafts of cotemporary jealousy. His death alone can deprive envy of her sting; then those who were most forward to detract, will be the first to do justice to his merits.

——*Usque adeone*
Scire tuum nihil est, nisi te scire hoc sciat alter?
Lat. PERSIUS.

"Is therefore your own knowledge to pass for nothing, unless others are aware of that knowledge?"

ledge?"—Is it not the sole object of your studies, to impress others with a sense of your acquirements?

Usque adeone mori miserum est? Lat. VIRGIL.—"Is it then so very wretched a thing to die?"—Are the thoughts of mortality so very dreadful?

Ut ameris, amabilis esto. Lat. OVID.—"That you may be beloved, be deserving of love."—To merit regard, is the surest mode of obtaining it.

Ut apes geometriam.—Lat.—"As bees practise geometry."—The motto of the Marquis of LANSDOWN.

Utatur motu animi, qui uti ratione non potest. Lat. "Let him be guided by his passions, who can make no use of his reason."—Fools may be impelled by their passions, but the man of reason is left without an excuse.

Utcunque placuerit Deo. Lat.—"As it shall please God."—Motto of Earl HOWE.

Utendum est ætate, cito pede præterit ætas;
Quam cuperes votis hunc revocare diem?
Lat. OVID.

"You should employ your youth, which passes swiftly away. With how many wishes would you not then endeavour to recal the present day?"

Uterque bonus belli Pacisque Minister. Lat. VIRG. "Both fit for governing in Peace and War."—This is a high but rather a scarce character.

Ut homo est, ita morem geras. Lat. TERENCE.—"As the man is, so you should conduct yourself."—This is a practical maxim of the most useful kind. The

dexterous man who has a purpose to carry, will be full of deference before the lofty, easy with the free, and complacent with the humble.

Utile dulci. Lat.—"The useful with the pleasant."—To say, that he has combined the *utile dulci*—is to give the very first praise to a writer.

Utilium sagax rerum. Lat. HORACE.—"Sagacious in making useful discoveries."

Utinam tam facile vera invenire possem, quam falsa convincere. Lat. CICERO.—"I wish that I could as easily discover the truth, as I can detect the falsehood."—I have no clue to the former, but the latter betrays itself by its inconsistency.

Uti possidetis. Lat.—"As you possess."—A diplomatic phrase, used when two sovereigns, after sacrificing a number of human lives, &c. chuse to make peace, "each retaining the possessions which they have acquired."—Its opposite is the *status quo*, when both parties re-enter into the condition in which they stood before the war.

——*Ut nec pes, nec caput uni*
Reddatur formæ. Lat. HORACE.

"So that neither the foot nor the head shall belong to the same form."—Applied to a dramatic piece or to a picture, where all is incongruity.

Ut nemo in sese tentat descendere, nemo;
Sed præcedenti spectatur mantica tergo
Quæsieris. Lat. JUVENAL.

"You ask why no man attempts to descend into himself, but looks to the wallet on the shoulders of him who precedes."—The allusion is to the fable, where men are represented as marching in a line with

with a double wallet, and the forward part containing their neighbour's faults, whilst their own are slung unseen behind their backs.

Utque alios industria, ita hunc ignavia ad famam protulerat. Lat. TACITUS.—"Other men have been advanced to fame by industrious exertion, but this man has succeeded by mere sluggishness and indolence."—The person in question owes not his elevation to his deserts.

Ut quimus, quando ut volumus non licet. Lat. TERENCE.—"When we cannot act as we wish, we must act as we can."—Every man should accommodate himself to circumstances, and particularly in suiting his aims to his powers.

Ut sementem feceris, ita & metes. Lat. CICERO.—"As you have sown, so shall you reap."—As your conduct has been, so shall be its fruits.

Ut pictura, poesis erit. Lat. HORACE.—"It will ever be in poetry, as in painting."—There must always be an affinity between those sister arts.

Ut prosim. Lat.—"That I may do good."—The motto of Lord FOLEY.

Ut quisque suum vult esse, ita est. Lat. TERENCE.—"As every man wishes his (offspring) to be, so it is."—The minds of children are of so plastic a nature, that if they do not answer the hopes of the parent, it is in the greater number of instances to be attributed to his neglect of their education.

Ut quocunque paratus. Lat.—"Prepared on every side."—Motto of the Ir. Earl of CAVAN.

Ut redeat miseris, abeat fortuna superbis.
Lat. HORACE.

"That fortune may quit the proud, and return to the wretched."—That something like the natural equality of condition may be restored.

Utrum horum mavis accipe. Lat.—"Take which ever of those you prefer."—A conclusion generally made in argument, after having offered a choice of difficulties.

Ut sæpe summa ingenia in occulto latent. Lat. PLAUTUS.—"How often men of the greatest genius are lost in obscurity."—The exercise and use of surpassing talents are frequently lost to the world through the want of protection and cultivation.

Ut vellem his potius nugis tota illa dedisset
Tempora sævitiæ. Lat. JUVENAL.

"Would to heaven he had given up to trifles like these *all* the time, which he devoted to savage and cruel purposes."—Spoken of a tyrant whose days were divided between frivolous pursuits and barbarous inflictions.

V.

Vacuus cantat coram latrone viator. Lat. JUVENAL.—"The man with an empty purse may sing before the robber."—He of course can lose nothing.

Vade mecum. Lat.—"Go with me."—A young man's *vade mecum*,—that which should be his constant companion.

Valeat quantum valere potest. Lat.—"Let it prevail as far as it may."—Let the argument pass for as much as it is worth.

…ret ludicra. Lat. HOR.—"Farewell to the …diculous."—Let us leave off all foolery.

…ac plaudite. Lat. TERENCE.—"Farewell, and …plaud."—This was the conclusion of the Latin …medy. It is now sometimes used in the way of …iumphant irony at the conclusion of a political …iscourse.

…ima summis
…utare, & insignem attenuat Deus,
…scura promens. Lat. HORACE.

"The Deity can change the lowest into the highest—can extinguish the proud, and bring forward the humble."—Every sublunary change is marked out by the finger of Providence.

…a quoque ad veros accessit fama timores.
Lat. LUCAN.

"Idle rumours were also added to founded apprehensions."—This is a phrase often quoted, as the circumstance constantly recurs, in every great crisis of national difficulty or danger.

…rium & mutabile semper
Fœmina. Lat. VIR.

"A woman is always changeable and capricious."—The opinions of that sex are ever fluctuating.

…æ victis! Lat.—"Woe to the conquered."—If it should come to that point, *væ victis*—it will be a war of extermination.

…Vedettes. Fr. Mil. Term.—"Sentinels on horseback, to watch and give notice of the approach of an enemy."

Velim mehercule cum isti errare, quam cum aliis recte sentire. Lat.—"I would rather in fact err with those

those men, than think rightly with others."—I so much approve of their general consistency, that though they may be erroneous in this single point, they still shall have my concurrence.

Velis & remis. Lat.—"With sails and oars."—He pushed forward *velis & remis*—by every possible means.

Velle suum cuique, nec voto vivitur uno. Lat. PERSIUS.—"Each man has his own wish, the inclinations of all cannot be the same."—Taste and opinion must differ in men and in nations.

———*Velocius ac citius nos*
Corrumpunt vitiorum exempla domestica, magnis
Cum subeant animos auctoribus. Lat. HORACE.,

"We are more speedily and fatally corrupted by domestic examples of vice, and particularly when they are impressed on our minds, as from authority."—Such is the effect, for instance, of bad example, held forth by a father or mother, to children of either sex.

Velox consilium sequitur pœnitentia. Lat. LABER.—"Hasty counsels are generally followed by repenance."

Veluti in speculum. Lat.—"As if in a mirror, or looking-glass."—You shall here see your follies reflected.

Venalis populus, venalis curia patrum. Lat.—"The people are venal, and the senate is equally venal."—A description once given of *Rome.* It would not now be necessary to travel to Rome, in order to make the application.

Vendentem thus & odores. Lat. HORACE.—"Selling frankincense and perfumes,"—applied to such pamphlets as are destined to wrap up groceries, line trunks, &c.

Vendidit hic auro patriam. Lat. VIRGIL.—"He sold his country for gold."—He is nothing less than a venal traitor.

Venenum in auro bibitur. Lat. SENECA.—"Poison is generally drunk out of gold."—Those who use less costly utensils, are not so liable to such murderous attempts.

Venienti occurrite morbo. Lat. PERSIUS.—"Meet the approaching disease."—Do not let the malady strike root, but seek the proper advice and remedy on its first approaches.

Venire facias. Law Lat.—"You shall cause, or order to come."—The judicial writ by which the sheriff is empowered to summon a jury.

Veni, vidi, vici. Lat.—"I came, I saw, I overcame."—This was the brief account transmitted by *Julius Cæsar* of a victory.

Ventis secundis. Lat.—"With prosperous winds."—With uniform success.—Motto of Lord HOOD.

Ventre affamé n'a point d'oréilles. Fr. Prov.—"A starved belly has no ears."—A hungry audience is not to be satisfied by mere argument.

Verba animi proferre, & vitam impendere vero. Lat. JUVENAL.

"To speak the words of the mind, and to stake one's life for the truth."—To speak with honest

frankness, and to prefer liberty to life. An admirable summary of the duties of a good citizen.

——*Verbosa ac grandis epistola venit*
A Capræis. Lat. PERSIUS.

"A verbose and turgid epistle comes from Capræ."—This is applied by the poet to the haughty mandates issued by Tiberius in his retreat. It is now used to mark a lofty tone, assumed by the opposite party in any polemic discussion.

——*Verbum verbo reddere fidus,*
Interpres. Lat. HORACE.

"As a faithful interpreter to translate word for word;"—to give a translation strictly literal.

Veritas nihil veretur nisi abscondi. Lat. Law Max. "Truth is afraid of nothing but concealment."—The characters of truth are plainness and frankness. It is in the nature of fraud, on the contrary, to be evasive and mysterious.

Veritas vincit. Lat.—"Truth conquers."—Motto of the Sc. Earl MARISHALL.

Veritas visû & morâ, falsa festinatione & incertis valescunt. Lat. TACITUS.—"Truth is confirmed by inspection and delay: falsehood avails itself of haste and uncertainty."—Falsehood relies on the first impressions; the truth comes haltingly behind, as wishing to meet the test of deliberation and circumspection.

Veritatis simplex oratio est. Lat. SENECA.—"The language of truth is simple."—The orator, who is conscious of having truth on his side, should be careful not to veil or degrade her beauty by any meretricious decoration.

Verité sans peur. Fr.—"Truth without fear."—The motto of Lord MIDDLETON.

Ver non semper viret. Lat.—"The spring does not always flourish—or Vernon always flourishes."—Motto of Lord VERNON.

Versus. Lat.—"Against."

Versus inopes rerum, nugæque canoræ. Lat. HORACE. —"Verses devoid of substance, melodious trifles." —Or, as a modern poet has it,

"Your filmy, gauzy, gossamery, lines."

Verum illud est, vulgo quod dici solet,
Omnes sibi malle melius esse quam alteri.
Lat. TERENCE.

"The common assertion is certainly true, that we all wish matters to be better with ourselves than others."—Whatever may be theoretically said of philanthropy and benevolence to others, self-love will be found to be the prevailing principle.

Verum opere in longo fas est obrepere somnum. Lat. HORACE.—"But in a long work it is allowable that sleep may creep on."—A degree of negligence is pardonable in a long work, which in a brief production would be highly reprehensible.

Verum putes haud ægre, quod valde expetas. Lat. TERENCE.—"You believe that easily, which you hope for earnestly."—Men are led without difficulty into the belief of that which they passionately desire.

Vestigia nulla retrorsum. Lat.—"There are no traces backward."—All the footsteps lead to the lion's den, but there are no marks of any returning. It

is a danger from which there is no retreat. Motto of Viscount HAMDEN.

Vetera extollimus, recentium incuriosi. Lat. TACITUS. —" We extol the ancients, regardless of those of later date."—We are more ready to give praise to the deeds, or writers of antiquity, than to do justiceto contemporary merit.

Vetustas pro lege semper hqbetur. Lat. Law Maxim. —" Ancient custom is always held as a law."—Where there is no positive law, the custom, if from time immemorial, may be pleaded.

Viam qui nescit, quâ deveniat ad mare,
Eum oportet amnem quærere comitem sibi.
Lat. PLAUTUS.

" He who knows not his way to the sea, should take a river as his companion."—By this figure it is intimated, that a tedious but certain course to any given object, is preferable to one which may possibly be more brief, but is at the same time uncertain.—The savages of America thus steer their course through its immense desarts: when the windings of the river are marked and numerous they know that they are approaching to the sea.

——Viamque insiste domandi
Dum faciles animi juvenum, dum mobilis ætas.
Lat. VIRGIL.

" Take the course of strong rule, whilst the mind of youth is flexible, and capable of strong impressions."—Vigorous methods, but divested of harshness, should be early called into use by those, to whom the education of youth is committed.

Vice versa. Lat.—" The terms being exchanged."—Thus—the generous should be rich, and *vice versâ*, the rich should be generous.

Vicinus urit Ucalegon. Lat. VIRGIL.—"Your neighbour Ucalegon's house is on fire."—The danger is approaching to you so nearly as to demand your utmost exertion.

Victor volentes per populos dat jura. Lat.—"He, as a conqueror, dictates his laws to a willing people."—This is a compliment generally paid to a victorious leader. The will of the people subdued, though it does not actually follow, is presumed as a thing of course.

Victrix causa Diis placuit, sed victa Catoni. Lat. LUCAN.—"The victorious cause was adopted by the gods, that of the vanquished by *Cato.*"

"The gods and Cato did in this divide,
"They chose the conqu'ring, he the conquer'd
"side."

This extravagant flight of the poet is sometimes applied to a man who having wrestled, though unsuccessfully, against superior powers, has derived glory even from defeat.

Victrix fortunæ sapientia. Lat. JUVENAL.—"Wisdom frequently conquers fortune."—A wise man will often parry or subdue the reverses of chance.

Vide. Lat.—"See."—*Vide ut supra.*—"See the preceding statement."

Vide & crede. Lat.—"See and believe."—If any thing like incredulity remains, convince yourself by ocular demonstration.

——————*Video meliora proboque,*
Deteriora sequor. Lat. OVID.

"I see and approve of better things, but I follow the worse which I condemn."—This is frequently

used by the speaker or writer, as a sentence of self-condemnation.—It may also be applied to a third person, where his conduct is directly opposite to his known sentiments.

Vi & armis. Lat.—"By force and arms."—By a force not sanctioned by law. By main force.

Vigilantibus. Lat.—"To the watchful."—Motto of the Irish Viscount GOSFORD.

Vigilantibus non dormientibus servit lex. Law Max.—"The law regards those only who watch, and not those who sleep."—The law is only for the protection of those who take due care of their property. It notices not those who may suffer from their own neglect.

Vigueur de dessus. Fr.—"Strength is from above."—Motto of the Irish Marquis of THOMOND.

Vincit amor patriæ. Lat.—"The love of my country overcomes."—Motto of the Irish Viscount MOLESWORTH, and Lord MUNCASTER.

Vincit omnia veritas. Lat.—"Truth conquers all things."—It must ultimately prevail over every cavil, and every objection.—Motto of the Irish Baron KINSALE.

Vincit qui se vincit. Lat.—"He conquers who overcomes himself."—Motto of Lord HOWARD of WALDEN.

Vincit veritas. Lat.—"Truth conquers."—Motto of the Ir. Earls of BELLAMONT and MONTRATH.

Vino tortus & irâ. Lat. HORACE.—"Though tortured both by wine and anger."—The poet is speaking of a man who can keep his friend's secret, though

though the *lene tormentum*, or gentle compulsion of wine, or the more forcible excitation of anger were both employed to wrest it from his bosom.

Vir bonus dicendi peritus. Lat.—"A good man skilled in the art of speaking."—By this, which was the ancient definition of an *Orator*, it appears that none could rank as such, but men of probity. Our modern notions are rather more relaxed.

——Vir bonus est quis?
Qui consulta patrum qui leges juraque servat.
Lat. HORACE.

"Who is a good man? He who respects the decrees of the legislature, and bows to every positive law, and every moral obligation."

Virescit vulnere virtus. Lat.—"Virtue flourishes from a wound."—Motto of the Sc. Earl of GALLOWAY.

Vires acquirit eundo. Lat.—"She acquires strength in her progress."—This is spoken by the poet of fame or rumour.—Every report in its passage gathers strength, is enforced by new circumstances, and from a puny abortion swells very often into a gigantic admeasurement.

Viri infelicis procul amici. Lat.—SENECA.—"Friends are always distant from a man who is unfortunate." Misfortune occasions a shyness even amongst friends the most professed.

Virtus ariete fortior. Lat.—"Virtue is stronger than a battering ram."—Motto of the Earl of ABINGDON.

Virtus repulsæ nescia sordidæ
Intaminatis fulget honoribus. Lat. HORACE.
"Virtue

"That virtue which is unconscious of a base repulse, shines with unstained honours."

Virtus incendit vires. Lat.—"Virtue kindles the strength."—Motto of the Irish Viscount STRANGFORD.

Virtus est medium vitiorum & utrinque reductum. Lat. HORACE.—"Virtue is the middle between two vices, and is removed from either extreme."—Thus, generosity is the middle virtue, the extremes of which are avarice and prodigality.

Virtus in actione consistit. Lat.—"Virtue consists in acting."—It does not rest on cold theory, but on positive exertion.—Motto of Lord CRAVEN.

Virtus laudatur & alget. Lat. JUVENAL. "Virtue is praised and freezes."—Every virtuous effort is viewed with cold admiration, and met only with sullen neglect.

Virtus mille scuta. Lat.—"Virtue is equal to a thousand shields."—Motto of the Earl of EFFINGHAM.

Virtus est vitium fugere, & sapientia prima
Stultitiâ caruisse. Lat. HORACE.
"It is a virtue to avoid vice, and the first step to wisdom is to be free from folly."

Virtus in arduis. Lat.—"Virtue (or valour) in difficulties."—Motto of the Irish Visc. CULLEN.

Virtus requiei nescia sordidæ. Lat.—"Valour which knows not mean repose."—Motto of Irish Visc. DESART.

Virtus semper viridis. Lat.—"Virtue is always flourishing."—Motto of the Irish Visc. BELMORE.

Virtus vincit invidiam. Lat.—"Virtue conquers envy."—Motto of the Marquis CORNWALLIS.

Virtus vincit invidiam. Lat.—"Virtue overcomes envy."—However cotemporary jealousy may prevail, the virtuous man is in the end sure of his reward.

Virtute non astutia. Lat.—"By virtue, not by craft."—Motto of the Ir. Visc. PERRY.

Virtute non viris. Lat.—"From virtue, not from men."—Motto of the Irish Earl of KERRY.

Virtute ac labore. Lat.—"By virtue and toil."—Motto of the Scotch Earl DUNDONALD.

Virtute fideque. Lat.—"By virtue and faith."—Motto of the Sc. Baron ELIBANK.

Virtute & operâ. Lat.—"By virtue and industry."—Motto of Irish Earl FIFE.

Virtute quies. Lat.—"Content in virtue."—Motto of Baron MULGRAVE.

Virtute & fide. Lat.—"By virtue and faith."—Motto of the Earl of OXFORD, and the Irish Viscount MELBOURN.

Virtutem incolumem odimus
Sublatam ex oculis quærimus invidi.
Lat. HORACE.

"We hate virtue when it is safe and flourishing, but when removed from our sight, even envy itself regrets it."—Such is the nature of man.

Virtutem videant, intabescantque relictâ.
Lat. JUVENAL.

"Let them (the wicked) see the beauty of virtue, and

and pine at having forsaken her."—This is the greatest curse that can befal them.

Virtuti nihil obstat & armis. Lat.—"Nothing can resist valour and arms."—Motto of the Earl of ALDBOROUGH.

Virtuti non armis fido. Lat.—"I trust to virtue and not to arms."—Motto of Lord GREY DE WILTON.

Virtutis amor. Lat.—"The love of virtue."—Motto of the Irish Earl ANNESLY.

Virtutis amore. Lat.—"Through the love of virtue."—Motto of the Irish Visc. VALENTIA.

Virtutis avorum premium. Lat.—"The reward of the virtue of my ancestors."—Motto of the Irish Baron TEMPLETOWN.

Virtutis fortuna comes. Lat.—"Fortune is the companion of virtue."—Motto of the Irish Barons NEWHAVEN, and HARBERTON.

Vis consilii expers mole ruit sua. Lat. Horace.—"Force, not directed by wisdom, falls by its own weight."—Brutal force is as nothing, when it is not guided by the counsels of reason.

Vis inertiæ. Lat.—"The power of inertness."—In physics, this is applied to the power of a stationary body, resisting that which would set it in motion. In morals, it has a figurative application, and serves as another name for indolence.

Vis unita fortior. Lat.—"Force or power is strengthened by union."—Motto of the Irish Earl MOUNT CASHEL.

Vitâ cedat, uti convivâ satur. Lat. HORACE.—"Let him

him take leave of life, as a guest satisfied with his entertainment."

Vitæ est avidus, quisquis non vult
Mundo secum pereunte mori. Lat. SENECA.
"He is greedy of life, who is not willing to die when the world is perishing around him."—When he sees that every thing is hastening to destruction and decay.

Vitæ post-scenia celant. Lat. LUCRETIUS.—"They conceal that part of their life which is passed behind the scenes."—They throw a veil over their private life, and hide it from the world.

Vitæ summa brevis, spem nos vetat inchoare longam. Lat. HORACE.—"The short span of our lives forbids us to encourage a lengthened hope."—Such is the brief term of our existence, that he who looks to remote prospects is generally disappointed.

Vitæ via virtus. Lat.—"Virtue is the way of life."—Motto of the Irish Earl of PORTARLINGTON.

Vita enim mortuorum in memoria vivorum est posita. Lat. CICERO.—"The life of the dead is placed in the memory of the living."—They survive in remembrance, and still exist, as a biographer would say, in fair report.

Vitam impendere vero. Lat.—"To stake one's life for the truth."—Stated as the best character of a good citizen.

Vitam regit fortuna non sapientia. Lat. CICERO.—"Fortune, and not wisdom, governs human life."

Vitanda est improba Syren—Desidia. Lat. HORACE.
"That destructive Syren Sloth is ever to be avoided."

ed."—The man who devotes himself to indolent habits, must be considered as lost to himself and to society.

——*Vitavi denique culpam,*
Non laudem merui. Lat.

"I have been careful to avoid censure, if I have not deserved commendation."—This is a suitable motto for a very numerous class of poets, who seem to aim at no higher praise than that of faultless insipidity.

Vitia otii negotio discutienda sunt. Lat. SENECA.—"The vices of sloth are only to be shaken off by business."—The mind will rust and canker without employment.

Vitiant artus ægræ contagia mentis. Lat. OVID.

"When the mind is ill at ease, the body is in a certain degree affected."—The converse of this proposition may be asserted with equal justice.

Vitiis nemo sine nascitur. Lat.—"No man is born without his faults."—We owe every allowance to the faults of others, being conscious that every human being has his share of imperfection.

——*Vitium commune omnium est*
Quod nimium ad rem in senectâ attenti sumus.
Lat. TERENCE.

"It is a fault which is common to all, that in advanced age we are too much attached to our property and interest."—As prodigality is proverbially said to be the fault of youth, so is avarice that of later years.

Vitium fuit, nunc mos est, adsentatio. Lat. SYRUS.—"Flattery, which was formerly a vice, is now grown into

into a custom."—It has become so familiar that it no longer provokes our detestation.

Viva voce. Lat.—"By the living voice."—By oral testimony as opposed to written evidence.

Vive la bagatelle. Fr.—"Success to trifling."

Vive sine invidia mollesque inglorios annos.
Exige, & amicitias tibi junge pares.
Lat. OVID.

"Live free from envy, and without a wish for glory; desire only placid years, and to live in friendship with your equals."—Seek the quiet shade of life, and avoid the friendships of the great.

Vive memor lethi. Lat. PERSIUS.

"Live ever in the remembrance of death."—This solemn recollection will be the best preservative from vice and error.

Vive vale—si quid novisti rectius istis
Candidus imperti; si non his utere mecum.
Lat. HORACE.

"Farewell and be happy—if you know of any precepts better than these, be so candid as to communicate them, if not, partake of these with me."

——"If a better system's thine,
"Impart it freely, or make use of mine."

——*Vivendi recte qui prorogat horam,*
Rusticus expectat dum defluat amnis.
Lat. HORACE.

"He who postpones the hour of living rightly, is like the rustic who waits till the river shall have passed away."—He defers his reformation to a period which can never arrive.

Vivendum est recte, cum propter plurima, tum his
Præcipuè causis, ut linguas mancipiorum
Contemnas—nam lingua mali pars pessima servi.
Lat. JUVENAL.

"You should live virtuously for many reasons, but particularly on this account, that you may be able to despise the tongues of your domestics. The tongue is the worst part of a bad servant."

Vivere sat vincere. Lat.—"To conquer is to live enough."—Motto of the Ir. Earl of SEFTON.

Vivida vis animi. Lat.—"The strong force of the mind.—The lively *impetus* of genius.

Vivit post funera virtus. Lat.—"Virtue survives the grave."—Motto of the Ir. Earl of SHANNON.

Vivite felices, quibus est fortuna peracta
Jam sua. Lat. VIRGIL.

"May those be happy whose fortunes are already completed."—Though struggling through life, I can see those without envy, whose efforts have had a successful termination.

Vivitur exiguo melius—natura beatis
Omnibus esse dedit, si quis cognoverit uti.
Lat. CLAUDIAN.

"Men live best upon a little—nature has granted to all to be happy, if the use of her gifts were but known."

——Vivo & regno, simul ista reliqui
Quæ vos ad cœlum fertis rumore secundo.
Lat. HORACE.

"I live and reign within myself, since I have abandoned those things which you by your praises *extol* to the skies."—I have been happy since I

have

have resigned to you the pleasures of sensuality, and betaken myself to those of reflection.

Vivre ce n'est pas respirer, c'est agir. Fr. ROUSSEAU. "Life does not consist merely in breathing, but in action."—The man scarcely be said to live, who does nothing but obey his animal impulses.

Vix ea nostra voco. Lat.—"I can scarcely call these things our own," (alluding to ancestry.)—Motto of Lord SUNDRIDGE and Earl WARWICK.

Vixere fortes ante Agamemnona
Multi: sed omnes illacrymabiles
Urgentur, ignotique longâ
Nocte, carent quia vate sacro. Lat. HORACE.
"Many heroes lived before Agamemnon, but they are all unmourned, and consigned to long oblivion, because they are without a sacred bard," to sing their praises.—This quotation is used in shewing the value of poetry, in consecrating and embalming the deeds of virtue and of valour.

Voilà pour l'achever de peindre. Fr. Prov.—"But to finish his picture."—To give the last and strongest feature of his character.

Voilà une autre chose. French.—"There you see another thing."—The circumstances of the two cases are wholly different.

Volenti non fit injuria. Lat. Law Maxim.—"An injury cannot be done to a willing person."—None can complain of wrong in a proceeding, when the measure had their previous assent.

Volo non valeo. Lat.—"I am willing but unable."—Motto of the Earl of CARLISLE.

——*Voluptates commendat rarior usus.*
Lat. JUVENAL.

"Our pleasures have an higher relish when they are rarely used."—The keenest sense of pleasure is blunted by a too frequent repetition.

Vota vita mea. Lat.—"My life is devoted."—Motto of the Irish Earl of MEATH.

——*Vous me fites, seigneur,*
En m'attaquant beaucoup d'honneur. French.

"You did me, Sir, by attacking me, a great deal of honour."—The reproaches of such an adversary, I consider rather as a compliment than a disgrace.

Vous y perdrez vos pas. Fr.—"You will there lose your steps."—You will find that your labour and pains are thrown away.

Vox & præterea nihil. Lat.—"A voice and nothing more."—An empty and unavailing sound. A fine speech without matter. A mere display of words.

Vox faucibus hæsit. Lat. VIRGIL.—"The voice stuck in the throat."—Spoken of a person struck dumb with amazement.

Vox populi, vox Dei. Lat.—"The voice of the people is the voice of God."

Vulnus alit venis, & cæco carpitur igni. Lat. VIRGIL.—"She (or he) nourishes the poison in the veins, and is consumed by the hidden fire."—Applied very frequently to a secret passion, where, according to our immortal bard,

——"Concealment, like a worm i' th' bud,
"Feeds on the damask cheek."

Vultus est index animi. Lat. Proverb.—"The countenance is the index or portraiture of the mind."—So say the disciples of Lavater, but like other general rules, it is liable to many exceptions.

Z.

Zest. French.—"An interjection."—Pshaw, stuff, ridiculous.

Ζωη και ψυχη. *Zoe kai psuche.* Greek.—"My life and soul."

Zonam perdidit. Lat. HORACE.—"He has lost his purse."—He is desperate through the want of money.

Zonam solvere. Lat.—"To unloose the virgin zone or *cestus.*"—To deprive a maiden of her virginity.

THE END.

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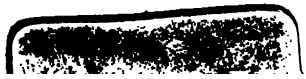

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